INSTITUTES

OF

HEALTH.

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by Dr. Cleveland

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ERRATA.

Page 3. l. 10. for *from drying*, read *supple*.
45. l. 6. for *in in*, r. *it in*.
56. l. 22. for *paradoxcial*, r. *paradoxical*.
78. l. 2. for *and so*, r. *and in so*.
90. Note, l. 1. for *Be is*, r. *Be it*.
91. Note, l. 11. for *on*, r. *of*.
97. l. 1 and 2. dele *more sprightliness*.

INTRODUCTION.

THE following ſummary of inſtitutes of health was originally drawn up, purely in the ſpirit of communicativeneſs to a few friends, whoſe attention to it was rather my wiſh for their own ſake, in my firm belief of the efficacy of them, than my hope ſo unſupported as they ſtand by any valid authority. At their ſlighting them I ſhould have no right to be

 ſurprized.

ſurprized. I did much worſe myſelf. Not ſlighting them, I was weak enough to be ſo much wanting to my own good, as not to pay them, in practice, that regard I never but had for the tenor of moſt of them, in ſpeculation. But ſo unexcuſable a neglect was not of a nature to go unpuniſhed. I forfeited by it, in all human probability, the ineſtimable advantages of a permanently eſtabliſhed health. I have ſeen or rather felt my folly too late. Too far now advanced in years, when probably my ſtamina have ſuffered irretrievable damage by the moſt abandoned intemperance of all ſorts, and when many other reaſons beſides concur to invalidate the benefits I might ſtill reap from this tardy remodel of my ſyſtem of life, by the following rules, I have only

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to ſay, that no inference can fairly be drawn againſt them, from any ſhortneſs of duration to me, of the inexpreſſible good I have already perſonally experienced from them.

But whether the reader treats with contempt or not, the preſervative points of health he will find recommended, I rely on his own candor for his not imagining that any one could be ſo loſt to all ſenſe of humanity, as not to look on another's health as ſomething too ſacred to be knowingly trifled with by vain or impertinent pretentions. Conſequently I have not laid down a ſingle rule, of which I have not previouſly and to the beſt of my judgment examined the reaſons for determining my opinion, bringing every thing as near

as I poſſibly could to the teſt of Nature, that ſupreme ſtandard of truth: to whom I dare appeal with not a groundleſs confidence in her confirming, by experience, the obſervations of which herſelf was the ſpring-head.

As to intereſted views, I can abſolutely have none; the medical art not being in the leaſt my profeſſion, though ever, as to its propoſed end, held by me in the higheſt eſteem. Thence it is, that in that courſe of cultivation due by every one to his own underſtanding, few of the eminent writers of that profeſſion have eſcaped me; in the peruſal of whom, however, I was always equally on guard againſt precipitating deciſions on ſuch half-lights and ſuch a ſuperficial tincture as mere theory

deſtitute

deſtitute of practice muſt be expected to furniſh; and againſt being overawed or prejudiced by the authority of names however celebrated, however great. If then I mention ſuch authoritative ones as thoſe of Sydenham, Friend, Boerhaave, Vanſwieten, Stahl, Hoffman, Haller, to ſay nothing of numberleſs others, it is ſo far from an oſtentation of reading, or an air of pedantry in me, that I mention them ſolely to confeſs, perhaps, againſt myſelf, that I never met in them a ſatisfaction equal to my expectations, though very moderate ones, making, as I did, due allowance for their art being neceſſarily in the moſt material points, a conjectural one; and, indeed, it appears ſo much ſo that in the whole ocean

ocean of it, there is ſcarce to be found a ſpeck of *terra firma*. Some great, ſome admirable, ſome, if you will, divine truths are doubtleſs to be met with interſperſedly in their writings as to the diagnoſtic and prognoſtic of diſeaſes. Still all, I repeat it boldly all; appear to me lamentably deficient both in the inveſtigation of the cauſes, and in the curative indications. Yet I do not reproach them with their want of advances in anatomy, on which they have ſo juſt a right to excuſe a great deal of what they are ſhort in thoſe two points of cauſe and cure. I am ſenſible that all their beſt experimental efforts in diſſections are mocked by Nature's impenetrability to their ſearch, in the moſt intimate and moſt eſſential particles of the animal economy. But

even

even from the diſcoveries that are made, how falſe, how contradicted by Nature are many of the inferences that obtain moſt in practice! How much are the rules of analogy in comparative anatomy abuſed, or overlooked! How little is the vital proceſs of chimiſtry in the human laboratory known or ſtudied!

Then as to that capitally intereſting branch of phyſic, the prophilactic, one would imagine the medical authors had treated of it, as if they had rather be employed in trying to cure than to prevent diſeaſes; ſo perplexed, ſo frigid or ſo perfunctory are they on this ſubject, either when they incidentally mention it, or even when they profeſſedly

ſedly write upon it. Beſides that, they contradict not only one another but themſelves, in ſo many of the moſt eſſential points that they increaſe that medical ſcepticiſm of which themſelves ſo juſtly complain, and bewilder inſtead of fixing the judgment. At leaſt, I never could meet with in them or in any of them a ſatisfactory plan of preventive management. But that may be my fault or my misfortune. Yet to judge of the value of their tenets theoretic or practical, by the degree of exemption, in themſelves, from diſeaſes, or by the length of life of even the moſt celebrated practioners of phyſic, one would imagine them as much ſtrangers to the higher principles of Nature, as the moſt ignorant of their

their patients. Not to ſpecify, ſurely, the leaſt eminent in the art; Sydenham dying at ſixty-five, Boerhaave at ſeventy-two, neither of which periods can be called that of an extreme old age, after having both of them experienced the moſt excruciating tortures from chronical diſorders, leave me rather unconvinced of their having built their practice on the ſoundeſt principles. Not that I offer theſe inſtances, among many others that might be produced, as an infallible rule of conjecture. That would, indeed, be a fallacious concluſion: I only think that they do not form ſo favorable a preſumption as might be wiſhed. But if Boerhaave recommended a milk-diet in the gout, and preſcribed no better for himſelf in his

his own caſe, I own, ſpeaking for myſelf, that his not having had tortures to indure, would have been what would have ſurprized me.

From ſuch great examples then it is, that we have ſuch reaſon to lament that too common infirmity of human nature, in men not paying the reſpect due for their own ſake, to the preventive method, obſervable for the preſervation of health: a negligence which would be aſtoniſhing to any one unacquainted with Man, and with his being, in moſt points where his happineſs is the moſt concerned, the moſt capital enemy to himſelf, the greateſt tyrant for preparing tortures againſt himſelf, and in the countries of the greateſt

greateſt politeneſs and refinement ever the ſureſt ſuicide. Of this madneſs no ſtronger proofs exiſt, perhaps, than, generally ſpeaking, the Phyſicians themſelves, who in the preventive part, are, at leaſt to all appearance, as wanting to themſelves as to the reſt of ſociety. They would be probably longer livers than they commonly are, if, with that their ſalutary and even proverbial contempt of the drugs they are ſo free to preſcribe to others and ſo reſerved in taking themſelves, they would not join their practical diſregard of thoſe counſels of temperance that ſtand in ſo many of their writings, for form-ſake I preſume.

Yet the prophylactic branch has not been always neglected. It was ſucceſſ-

fully cultivated by Herodicus and many others. Aſclepiades, eſpecially that famous Bithinian phiſician, who is ſaid never to have been himſelf ſick, though he lived to an advanced age when he came, by an accident, to a premature end, founded his practice on the two great preventive principles, diet, and exerciſe. And if effectual precaution was weighed by its intrinſic merit againſt preſumption of cure, eſpecially ſince what prevents often alſo cures, no phiſician ever perhaps deſerved a higher name in phiſic than Aſclepiades.

But ſuch is the ingratitude, if not rather the weakneſs of men in general, that they are ever more powerfully affected

fected by what immediately ſtrikes the ſenſes, and often egregiouſly deceives them, than by the juſter deductions of their own reaſon, which their paſſions ſuffer them ſo little to conſult. Thence it is, that the prevention of many an evil, has not to them the merit of an apparent ſervice, on the ſuppoſition, that the evil might not happen to them. But this, in reſpect to health, is of all ſuppoſitions, the vaineſt and the moſt pernicious, ſince death itſelf, is not ultimately more certain, than diſeaſes or prematurity of death are the conſequences of neglected prevention. A neglect, too often owing, among other cauſes, to the amazing credulity of mankind in the pretended power of human art to cure what it is

ever incomparably better to prevent; ſince nature is never left but in ſome degree, the worſe for the invaſion of her enemy, even though ſhe alone, or well-aſſiſted, may have driven him out of her dominions.

We have however, all reaſon to be aſſured, that the preventive practice, in the dietetic and gymnaſtic inſtitutions, prevailed among the Romans before the loſs of their liberty had made their lives hardly worth preſerving, and delivered them up to that butchery of deſpotiſm, which was perhaps not unjuſtly their puniſhment, for having ſuffered themſelves to be unmanned enough by luxury, to bend their necks to ſuch an infamous yoke. That was not

not too their only puniſhment. Luxury betrayed them alſo to the murderous havoc of empiriciſm, that ſo worthy and conſequential miniſter in the train of Intemperance. What could more flatter and encourage it, than the proſpect of a cure for thoſe evils it is ſo ſurely to produce, than remedies that were to operate like a charm? But that is no wonder. The loſs of liberty, implied the loſs of ſenſe, and indeed muſt have been preceded by it.

Empirics then, with their packets and mountebank-profeſſions, were in high vogue when Galen aroſe, proteſted againſt them, and endeavoured to reſcue men from being their bubbles and their victims, by his introduc-

tion or revival of a method of practice, which being principally that of Hippocrates, had at leaſt the merit of not being ſo bad as their ſenſeleſs and deſtructive quackery.

It were indeed perhaps to be wiſhed, that Galen, who recommended temperance, both by his doctrine and perſonal practice, ſhould have ſtruck at the root of all diſeaſes at once; by laying yet a greater and more direct ſtreſs on the deſerted doctrine of the Aſclepiadic ſect. Yet is he not wholly unjuſtifiable. Moſt probably he furniſhed the beſt method of practice that the rotten-ſoftneſs of his times would bear.

But

But however that may be, certain it is, that the ſpirit of the Aſclepiadic ſchool ſtill ſubſiſted under Auguſtus Ceſar, before the conſequences of his uſurpation, while tiranny was as yet no more than in its infancy, had deſtroyed, or driven into corners, all that was great and valuable. Even that emperor, in himſelf, furniſhed no inconſiderable inſtance of the power of diet to preſerve health and prolong life. Born with rather puny ſtamina, it was uuder the direction of the celebrated Antonius Muſa, his chief phiſician, or comptroller of health, that he, who governed the world, or what paſſed then for the world, by living like the poor of it, obtained that health which ſo richly compenſates the ſeeming

want

want of pleaſure in the plainneſs of fare common to that condition. Perhaps too, it may not be quite unphiloſophical to allow to ſuch a diet, conſidering its known power of tranquillizing the paſſions, ſome ſhare with good policy, in conquering that native cruelty of his temper, of which, in his earlier years, he had given ſuch flagrant proofs. Certainly, however, it could not but greatly contribute to the enabling him to retain his faculties ſo clearly to the laſt moments of his life, that, in them, ſtill maſter of himſelf, ſtill the great actor, though of a very little part, ſince after all, it was, in fact, no better than that of a mitigated tirant, he could with ſuch a grace of compoſure,

compoſure, claim the plaudit of the aſſiſtents round his death-bed.

It is then in the preventive ſpirit and intention, and not without a view to the meliorating or retrieving bad or impaired conſtitutions, that the following ſummary of an economy of health is hazarded. An attempt, if weak, at leaſt well-meant. Moſt, or all of the recommended points of obſervance may be found, for what I know or care, in the writings of medical profeſſors. If thoſe points are juſt, even the collecting ſuch a number of diſperſed rays of a uſeful light into a focal point, might claim an indulgent conſtruction. But the real truth is, that whatever ſimilarity, or even identity,

tity, may be remarked in them, with what is advanced in other authors on this ſubject, ſuch a circumſtance was neither ſought nor declined by me. Once more, it was from the great fountain-head of all truth, Nature alone, that my concluſions were drawn. The grace of novelty, and the merit of diſcovery, are equally indifferent to me; truth and its utility are my ſole objects of concern; while the candid peruſer will hardly think his time quite thrown away, ſhould he find but one new idea that may profit him in ſo tenderly intereſting a point as that of his health.

All I have now preliminarily to entreat of the reader, is, for him to give his

his own judgment the fair play of a ſuſpence of prejudice, till he ſhall have peruſed the whole; and not ſuffer any diſguſt on meeting with what may, at firſt, ſhock ſome eſtabliſhed opinion, ſome favorite point of life, or of taſte with him, to precipitate a condemnation: and eſpecially that he will all along remember that I am not ridiculouſly preſuming to dictate to him, but only to recommend every thing to the examination of his own reaſon. He cannot alſo but ſee, that rather than give up barely the glimpſe of a hope of his not rejecting my wiſh, at leaſt, to be ſerviceable to him, I expoſe myſelf to the almoſt perfect certainty of incurring his diſpleaſure, and even his contempt, for which the rectitude of my intentions

muſt

muſt be my conſolation. Believing, as I firmly do, that he will find the greateſt advantage, and even, in proceſs of time, the greateſt pleaſure, in the conſequences of not diſregarding, in practice, the following rules, I ſhould have held myſelf inexcuſable, if I had not offered them, at the riſque of whatever treatment he may chuſe to give them. The good he will do himſelf, by rejecting or accepting them, is very juſtly my preferable wiſh.

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Of the MOUTH.

MY reaſon for beginning with the mouth, will diſcloſe itſelf in the ſequel.

The mouth to be kept religiouſly clean. Scrape the tongue with a whalebone-ſcraper; bring off the ſcum; after which rinſe the mouth with fair water. Pick the teeth

with a common quill pick-tooth. I ſuppoſe them prepared (if neceſſary) by a thorough operation from the dentiſt. Uſe no powder nor opiate to them, nor, much leſs, any tincture. Rub them with a common bruſh, or a mallow-root formed into a bruſh by bruiſing the end: the ſofter the better. Plain ſage leaves are excellent, but not ſteeped in wine, as recommended by Hoffman. This ſhould be done twice a day, all but the tongue-ſcraping part, which is only for the morning. A good rule is to cleanſe your mouth ſo completely, that the water you ſpirt out of your mouth after revolving it, ſhall not be leſs pure than when you took it in. This operation in the morning, and after dinner, will hardly take you up two minutes each time. The trouble of it will ſoon, under favor of habit, ceaſe to be a trouble to you. Beſides the pleaſure of cleanlineſs; beſides the nicety of the palate, and the preſervation of the teeth, it is

of

of conſiderable importance to health, from its ſervice in the promotion of a freer iſſue of the ſalivary ſecretion.

For the EYES.

TWICE a day, or oftner, rub and ſqueeze over them a ſpunge full of the faireſt water, ſo that the eyes may imbibe as much as poſſible of the gratefully refreſhing moiſture that nouriſhes and keep the ſurface from drying. This effect is even ſenſible. The warmth of water in ſummer, is the ſtandard of temperature for this uſe of it, as well as for the mouth.

Of the HEAD.

TO be kept warm, eſpecially during ſleep. The pretending to inure it to cold, by ſleeping bare-headed, or by immerſion of it in, or affuſion of cold water, is a falſe and dangerous experiment.

DAILY SISTEM.

NOTHING better than early riſing. Who would chuſe to lie bedridden the very fineſt time of the day, when both mind and body are ſenſibly and clearly the moſt alert for all the functions of life? Which life, the time ſubtracted from ſuperfluous ſleep, not only lengthens in every ſenſe, but throws into it more health, more pleaſure, more convenience.

When once habit ſhall have made it familiar to you, get up betimes, and you will be the better, the more alive for it the whole day after.

The moment you wake in the morning take a common brown biſket, preferable to that called captain's biſket, recommended by Dr. Robinſon; or of cruſt; or even crumb of bread, on failure of the teeth, about two ounces.

The

The act of maſtication will contribute to waken you thoroughly. Do not, on any terms, go to ſleep again (as he alſo recommends), but uſe yourſelf to come off conqueror in the battle with your bed. Spring up: then as ſoon as you pleaſe perform the operation of cleanſing your mouth. That done, I would have you ſettle any domeſtic buſineſs you may have, preferably to the going out before breakfaſt, in an air commonly charged with the damps and fogs of the night, to the noxiouſneſs of which the expanding and exhaling power of the riſing ſun gives rather an increaſed activity. This however will not be ſenſible on uſing any violent exerciſe, as riding or but hard walking, but to which, unleſs in particular caſes, the tranſition from an abſolute ſtate of reſt may not only be too violent, and abrupt, but leave you under a ſort of wearineſs for the reſt of the day.

In an hour or two, as your appetite may require, you may have your breakfaſt. After which, the ſun being now at a certain height, a gentle walk may not be amiſs: but the grand walk or exerciſe to be reſerved till an hour or more before dinner-time.

If you dine at three, and find your ſtomach importune you about eleven or ſo, gratify it. A little fruit with bread, a few dried figs, or but a cruſt of bread alone, with a glaſs of fair water, will even healthfully take off that edge.

At dinner, eat moderately, that is to ſay, ſo as to avoid any ſenſe of oppreſſion or heavineſs from over-repletion, or of repining at inſufficiency or inanition. Riſe light, but riſe ſatisfied; rather only ballaſted than over-loaded. Your own experience and feelings will be your beſt directors. But on this you may depend, that

even a ſmall exceſs, which I would have you however avoid, in plain healthily nutritious food, is not ſo dangerous as ſomewhat leſs in quantity of thoſe rich, high, ſavory diſhes, which afford ſo much a ſtronger temptation to intemperance, eſpecially to palates depraved out of their native ſimplicity. The point is to ſhun errors, either in quantity or quality.

Exerciſe, upon a full ſtomach, rather over-precipitating digeſtion, perhaps too diſturbing it: the gentleſt motion, or even ſitting is beſt.

Between five and ſix in the evening, tea or theïform infuſions, may pleaſingly finiſh the digeſtion, and prepare the evening-walk. But ſhould you have been betrayed into meddling with any improper food, coffee is preferable; otherwiſe, undoubtedly not. Balm, ſage, golden-rod, veronica, or the like, may be ſubſtituted to tea, either

either morning or afternoon. A ſlice or two of bread and butter with the tea or coffee will ſpoil nothing, eſpecially where there is no groſs habit of body, in which caſe biſket, ruſk, or even dry bread is beſt.

About eight or nine, a cruſt of bread, with a glaſs or two of wine, of ale, a little ſtrong beer, or genuine cyder, may ſuffice to allay any cravingneſs of your ſtomach; in ſhort, the leſs, or at leaſt, the lighteſt ſupper you can accuſtom yourſelf to, the better. After which, walking, or any gentle exerciſe, is far better to induce ſleep, which then becomes a ſweet refreſhment, than that ſenſe of fulneſs from eating, through which ſleep itſelf is made a labor by its having an overloaded ſtomach to deal with.

Between ten and eleven, or, at moſt half an hour after eleven, is the proper time

time to repair to bed. Sitting up later heats. Nor can you ſleep in too free an air, ſo that it does not blow directly on you, in check of your perſpiration. While you are in health, the ſtewed effete air between cloſe-drawn curtains, is inſupportable; in ſickneſs, if poſſible, worſe, and even dangerous. If they are not cloſe drawn, then there is to be feared a partial draught of air. Even in this cold climate, I ſhould imagine an Egyptian hall no bad contrivance for a dormitory.

I have ſpecified ſtated hours for meals: but certainly ſuch hours are rather the inſtitutions of convenience than of nature, to which, it might perhaps, be more agreeable to obſerve no other rule than ſimply to eat when hungry, and drink when dry. The choice of ſettled hours, is of great importance, becauſe when once fixed, habit makes a ſecond nature of them.

THINGS to be avoided in DIET.

FIRST, the two ſalts: the common ſalt, and the ſalt commonly called ſugar. Theſe are totally to be rejected with all preparations or compoſitions into which they enter. Even honey never to be taken, unleſs upon very good advice, medicinally.

Milk, in general, and with but few exceptions for particular caſes and conſtitutions. Cheeſe, unleſs very ſparingly. Butter, as little as poſſible: the conſtitutionally lean, may uſe it with the moſt ſafety, but no one in any morbid caſe. Animal fat: oil: muſhrooms: cucumbers, unleſs ſtewed.

Vinegar, pickles, and in general all acids, unleſs vegetable acids, and thoſe only in due proportion to the animal food, the

the alcaleſcence of which they ſerve to correct and neutralize. The gaſtric juices are but too ſuſceptible of the predominion of the acid, eſpecially from too great an ingeſtion of any acid or aceſcent pabulum.

All ſpices, or the ſtronger aromatics, are abſolutely, in a greater or leſſer degree an acrid poiſon. They may be of ſome uſe in the very hot countries where they grow, from reaſons of antiperiſtaſis; but, in this climate, they are indubitably bad, in a dietetic view at leaſt, as indeed every thing is that heats, and conſequently puts life on the ſpur. It is the juſt temper of the blood, that gives health and length of days. If fire is our preſerver, it is alſo as certainly our deſtroyer: it neceſſarily cauſes the wearing out of the movements of that machine it keeps a going. By augmenting that heat, you diſorder the principle of motion, and accelerate your end,

as

as you may make an eight-day clock run down, ſhort of its time, by hurrying the ſprings.

All ſoupes, jellies, and even broths not commendable (unleſs in reſerved caſes) for common diet. By their glibneſs in deglutition, in that liquid form, which makes them rather to be drank than eaten; they defraud the ſtomach of that ſalivary juice which a competent maſtication carries down with it, and of which it is ſo fond. Beſides that, the over-coction of the aliment in that fluid ſtate, is ungrateful to the ſtomach; they relax it, and do not afford it that conſiſtence for the concoction, which at once exerciſes and ſtrengthens it. Neither do they yield ſo virtuous a chyle as the ſolid meats themſelves, before the boiling ſhall have conſumed, or over-extracted from them.

Be ſure to avoid, eſpecially the making a practice of eating or drinking any thing too hot.

All pies are bad, whether ſweet, or made of animal-meats, and indeed, ſo are, in general, all confectionary, or paſtry-ware. Currants are rather better than raiſins, which contain too much of a ſaccharine matter in them.

Extremities of animals, ſuch as calves-feet, and the like, contain too phlegmatic and viſcous a ſuſtenance. Pig is for that reaſon not eligible.

Oyſters are not abſolutely bad, but made worſe by the ſalt in which they are ſteeped, by way of heightening their reliſh. They are beſt ſtewed in their ſhell.

As to the ſwallowing liquid fire, in drams of brandy, rum, or ſuch ſpirituous

liquors, under the name of cordials, it is, in general, a moſt pernicious practice. Nothing is falſer than their aſſiſting digeſtion. All made wines are execrable to the ſtomach: they are, if poſſible, worſe than punch, which is very bad, yes! even in hot countries, where, if any where, there might be ſome color for indulging in it.

Mineral-waters, and eſpecially chalybeates, are, generally ſpeaking, detrimental in an advanced age.

Tobacco, bad, for a habit either of ſnuffing, ſmoaking, or chawing.

Sago, in no ſenſe, bad, but for its appearance of a nutritious mucilage or jelly, inducing to the error of truſting to it for nouriſhment, though, what it contains of it is next to nothing.

Is

Is it not alſo rather an error to imagine chocolate ſo fattening, when it evidently does not hinder the Spaniards, who drink, in general, ſuch quantities, from being the leaneſt people in Europe; while the Portugueze, under the ſame climate, and with pretty near, in other reſpects, the ſame diet and manner of life, are no ways remarkable for the like habit of body?

PREFERABLE DIET.

OBSERVE, in general, that the natural, or at leaſt naturalized produce of a land, is ever better for the natives of it, than any thing exotic or forced. Even tea, coffee, or chocolate, might have perhaps more than equivalent ſubſtitutes. However, their innocence, when moderately uſed, may intercede for them.

For BREAKFAST.

There may be allowed tea, chocolate made up without ſugar; coffee now and then, but much the beſt when prepared in the oriental manner, moderately toaſted, ground into an impalpable pouder, and ſo mixed with the water as to yield no ſediment.

Other thëiform infuſions, I have already mentioned, but all without ſugar or milk. Biſket, ruſk, or bread and butter with due limitation, I have mentioned before. I have no objection to bread and ripe fruit for breakfaſt, which guard againſt the danger of any exceſs in the acid of the fruit.

For DINNER.

Young fowl, pork, veal, lamb. Kid, the beſt of young meat. Beef: rabbet: hare:

hare: veniſon: gooſe: duck. Pigeons, in ſhort any of the fleſh-meats uſually ſerved at our tables: only obſerving that the roaſt or broiled, is generally ſpeaking, preferable to the boiled, or fried, which laſt is ever bad. And it is always beſt to make a meal of one ſort of meat.

Freſh fiſh, with as little butter as poſſible. Salmon broiled in ſlices like a ſtake, affords an excellent nouriſhment.

Fiſh, in general, is better broiled or baked, than boiled: the fried is the worſt. Stock-fiſh is allowable.

Eggs ſometimes, and ſparingly.

Puddings, not made with milk, cream, or ſuet, and to be ſerved before the meat.

To eat with the meat or fiſh, as may reſpectively be requiſite, the following concomitants are recommended. Some of them may ſerve alone.

Muſtard. Horſeradiſh, excellent for pituitous conſtitutions, and good either with fleſh, fiſh, or fowl. Parſly-roots, or parſly boiled and ſoftned with poached eggs inſtead of butter. Apple-ſauce. Quince baked or boiled. Garden and water-creſſes, excellent. Indian naſturtium and naſturtian flowers. Alliaria. Cellery. Aſparagus. French-beans. Beans, peas, though of theſe kind of pulſe, I would have you be rather ſparing. Red cabbage boiled. Artichoaks. Onions, raw or boiled. Garlic, ſhalot, Rocambole, theſe now and then ſparingly. Scorzonera. Parſnips. Skerrets. Potatoes. Turneps. Carrots, and all eſculents of this nature.

But

But once more obſerve the great uſe of theſe vegetables is to leſſen the neceſſity to you, of taking in too great a quantity of animal food, and in courſe of the animal ſalts that food contains, whoſe degeneracy into an acrid alcaleſcence they ſerve to correct, and prevent any bad impreſſion therefrom on the blood; the natural balmineſs of which they thus contribute to preſerve. In that intention too, fruits may be eaten with moderation, but ever well ripe, and beſt if with a little bread, eſpecially if out of meal-time, as about eleven in the morning. They may, but ſtill with bread, even make part of the ſupper.

It is better to drink after, than during the meal. A glaſs of fair water after dinner, is ſovereignly wholeſome. It may then be followed by a glaſs or two of wine, cider, beer, ale, or the like.

But whatever you eat, do not forget the indiſpenſable practice of a perfect maſtication, in aid of the powers of digeſtion, by the greater derivation and admixture of the ſalival juice. It will even go near to rob very noxious food of its power to hurt. There is hardly that crudity of aliment that it cannot conquer. Imagine then to yourſelf, what good it muſt do, when employed only in the conveyance of laudable articles of nouriſhment. The firſt, and perhaps not the leaſt important digeſtion, begins undoubtedly in the mouth. When an over-abundance of the ſaliva denotes obſtructions, the deglutition of that ſaliva is not inſignificant to their removal, eſpecially when ſeconded by a proper diet.

A good general rule, as to the ſolidity of your aliment, is to regulate it by your exerciſe; with ſpecial advertence, not to let the good effects of it be fruſtrated by the gluttony of that appetite it will have

have created. Exerciſe, when made a pandar to Intemperance, ſoon, in its own deſtruction, receives from her the reward of its good ſervice.

As to your drinking; water well choſen, is unconteſtably the beſt common beverage. Yet, from the general averſion to this admirably ſalutary liquid, one would think there was an epidemical hydrophobia. Clarified whey is the next beſt. But theſe do not exclude, the uſe, if well regulated, at times, of other liquids. Tea, and other the like aqueous infuſions moderately taken, are even of ſervice to the ſtudious or over-ſedentary: and in ſome caſes of obſtruction, greatly ſo. I have known a diſordered ſtomach preſently recovered by the uſe of lemon or orange-peal, infuſed in the manner of tea. A glaſs or two of generous wine, pure or diluted; a little ale, beer, or cider at meals, can ſcarcely hurt. But do not ſuffer any falſe reaſoning to lull

you

you into a belief of impunity from any exceſs. Be ever upon guard againſt yourſelf. Remember that health, like religion or morals, ſuffers by the treacherous flattery of a relaxed caſuiſtry.

Of EXERCISE.

OF all the kinds of exerciſe or muſcular motion, walking, for its equable diffuſion of motion through the whole animal ſyſtem, is, generally ſpeaking, the beſt, eſpecially up and down hill. Even riding, every thing conſidered, is not perhaps better: no, not in thoſe caſes where the removal of inveterate obſtructions is, I confeſs, more plauſibly, ſuppoſed producible by the greater briſkneſs of the concuſſion.

As to lolling in a carriage, unleſs one is too weak to bear any other motion, it only

only ſerves to rob one of the benefit of a more effectual and even more pleaſant exerciſe of one's limbs.

Exerciſe ſhould, at leaſt, once a day, proceed to the borders of fatigue, but never paſs them.

In cold weather, there are four kinds of expedients to procure warmth: by exerciſe; by the cold-bath: theſe two are incomparably the beſt; by being warm clad, the next; and by approach to a fire, which is much the leaſt eligible, from the relaxing quality of fire, acting upon the human body, and breaking in ſome meaſure its texture, as it does that of certain fruits placed to roaſt before it. The ſight of it is alſo very bad for the eyes, though the waſhing them with water, ſomewhat contributes to mitigate that effect.

Nothing

Nothing then, like the glow or warmth contracted by exerciſe, or the cold-bath, or by both.

To thoſe of a more advanced age, it is of great importance to obſerve, that they ſhould give as little way as they can poſſibly help it, to a remiſſion of exerciſe. Not that they ſhould by any means exceed a due meaſure of it: that would not be the leaſt detrimental extreme. But this ſhould or no pretence be conſtrued into a total diſpenſation. Little by little, the demand for exerciſe may ſhrink, in extreme old age, to no more than a bare quit-rent: but that quit-rent muſt be paid, ſince life is held by it. Nature herſelf, fairly conſulted, will dictate the juſt enough medium between the two exceſſes of motion and reſt. Whoever will obſerve the accounts of the longeſt livers, will generally find,

find, that to the very laſt they uſed ſome exerciſe, ſuch eſpecially as walking ſome miles a day. This is mentioned as ſomething ſurprizing in them, conſidering their great age: when, the truth is, that their living to ſuch an age without ſome ſuch exerciſe, would have been the wonder. Exerciſe keeps off obſtructions, and obſtructions are the cauſe of all diſeaſes, and ultimately of death. Motion then is the tenure of life. The old, who humor or indulge an inclination too apt to grow upon them, on the leaſt encouragement, into ſloth and inactivity, do as unwiſely, as the poor traveller who bewildered in trackleſs ſnow, and ſurprized by a chilling froſt, inſtead of reſiſting the temptation to ſleep, ſuffers it to ſteal upon him, through the fatal blandiſhment of which, he will, without ever waking again, be betrayed into the cold embrace of death.

Of AIR.

I Have already obſerved, that during ſleep, you cannot breathe too free or unobſtructed an air: to which, it is ſcarce neceſſary to add here what is ſo well known, that health greatly depends upon the affections of the air. That on the mountains is the beſt: and the next, that in places open to the perflations of the wind from the ſea; ſuch as the iſles of Wight, Thanet, and the like.

In rainy or damp weather, be it ever ſo hot, the inconvenience of even ſuffering an increaſed warmth, will be ballanced by the ſervice to health, in ſubduing the moiſt heat into a dry one by fires, in the apartments eſpecially where you ſleep. Keeping the damp from your furniture and bed, or as much as you can from yourſelf, is even

even a ſort of refreſhment from the ſickly faintneſs of the air at ſuch a ſeaſon.

Refreſhing an apartment, in very hot ſultry weather, by introducing water or moiſture into it in any manner, is not without danger. The beſt and ſafeſt expedient for coolneſs, is to exclude the light as much as poſſible, without excluding the air; to the heat of which, as light gives a ſenſible activity, ſo that effect as ſenſibly ceaſes on its being ſhut out.

Of BATHING.

NATURE herſelf points out to you the virtue of bathing, by the ſenſible pleaſure and refreſhment you feel on coming out of the water, as well as by your actual ſolace in it. Among the uſual obſervable points relating thereto, do not ſlight the two following ones.

Firſt, Not to begin a habit of it till all groſſneſs of humors ſhall have been ſufficiently removed.

Secondly, To break yourſelf to it by the moſt pleaſing and gentle degrees. That is to ſay, begin with a blood-warm bath, and continue, at times, till uſe make you bear it cooler, and more cool; ſo that, at length, the coldeſt rather invites than deters you. Nature, ſhocked at the violence of a crude abrupt reſort to cold-baths, comes even to delight in them, upon due gradation. Obſerve, that early in the morning is the beſt time, or immediately before dinner.

Of DRESS.

NOTHING more needs be ſaid of this, than that the lighter you can accuſtom yourſelf (by due degrees, for that

that muſt be ſtrictly the condition) to bear your dreſs, without prejudice either from catching cold, or from the too diſagreeable ſenſation of cold, it will be the better. The body cannot be made too hardy againſt the impreſſions of the weather. But, in this, your own feelings and obſervation will direct you better than any one elſe can pretend to do.

Of the PASSIONS.

SO well known as their influence is to be infinitely great on the animal economy, I need not here inſiſt on the advantages of keeping the mind as tranquil, or rather as conſtantly chearful as humanly ſpeaking may be poſſible.

But as the amorous inſtinct has eſpecially a conſiderable connexion with the economy of health, I ſhall juſt obſerve that being, as it is, the ſpontaneous production of nature, it is rather requiſite to check than

to encourage its luxuriancy, or, at moſt, to cultivate than to force it. An indulgence of it, in moderation, with due allowance for conſtitution and ſeaſon of life, is perhaps better than a total abſtinence.

For the good too of ſociety, may the following remark not appear quite an unjuſt or chimerical one!

The act itſelf, when committed at the inſtigation of mere luſt, leaves a kind of momentary blaſt both on body and mind. This blaſt, if at all ſenſible, is incomparably leſs ſo after an enjoyment from moral love, of which even the ſenſual pleaſure will hardly have been leſs intenſe, or leſs exquiſite; ſince the impregnation of eſpecially the moſt virtuous women often depends upon that degree of increaſed excitation, and more effectually prediſpoſing warmth, which their imagination receives from the ſentiments of their heart; ſenti-

ments

ments ſo wretchedly miſſing in the mere mercenary, or the rank wanton. I ſhould then think that the concurrence of the ſentimental principle of enjoyment; and ſuch an one there ſo truly is, that without it, the act itſelf is ſo imperfect, as hardly to deſerve the name of enjoyment; muſt, even in point of health, to ſay nothing of the infinite ſuperiority of taſte, be ſomething more than metaphiſically preferable. There is alſo leſs fear of any pernicious exceſs from the rational delicacy and refinement of ſuch a paſſion, in which conſtancy of deſire, is conſtancy of power to gratify that deſire, than from the brutal and ſelf-deſtroying fury of no better than a rank bodily appetite: a boiling over of the conſtitution, of the health of which that appetite may be a very valuable ſign, but muſt be an inexpreſſibly higher miniſter of pleaſure to a voluptuary of taſte, when inſtead of giving laws to the imagination, it receives them from it in union with

virtue.

virtue. With virtue, I ſay, which is not leſs an inſtinct of nature, than even that appetite itſelf; and ſo the arranteſt ſenſualiſt that ever exiſted will find, whenever he ſearches his own heart to the bottom, with a reſolution to come at the truth, in ſpite of his taſte for libertiniſm; a taſte he ſuffers to drive him with as much fury as if it was a paſſion of nature, though, in fact, nothing more than the ſuggeſtion of falſe, abſurd, and faſhionable opinion. While, on the contrary, virtue, by the ſpecial appointment of nature, is to pleaſure of the ſame ſervice that conduit-pipes, in a certain direction, are to water, confine it only to raiſe it the higher.

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APPEN.

APPENDIX.

FOR me to add any enforcement of recommendation to the foregoing rules, would be impertinent and vain. Beſides, their contradicting, in ſome points, many reſpectable authorities, they even want that of the reaſons on which ſuch contradiction is founded, and thoſe it would require whole volumes to give.

Thus, for inſtance, having written not argumentatively, but purely in form of inſtitute,

inſtitute, I have omitted the *rationale* of my objections to the two great articles, among others, of ſalt and ſugar. The reader will eaſily conceive, that I could not, conſiſtently with the limitations of this plan, enter into ſuch a diſcuſſion; and for my confining myſelf to ſuch a plan, I muſt leave it to his candor, to conſider whether there may not exiſt other reaſons for not enlarging it, than a diſtruſt of the poſſibility of giving valid ones in ſupport of the opinions on which it is founded.

To what a length muſt not I have proceeded, if but to examine the juſtice and grounds of Dr. Barry's, and others, mentioning ſalt as a friend to the animal ſiſtem, and an antiſcorbutic too! For which reaſons are given, and even examples produced ſo ſpecious, that, at the firſt view, they may, to thoſe eſpecially, whoſe bribed palate

palate takes part with them, ſeem unanſwerably concluſive.

As then ſaying all does not come within my propoſed bounds, to ſay leſs than the whole of what I conceive may be ſaid, might do injuſtice to the ſide I take to be that of truth and nature. Yet, I cannot refrain from juſt touching on the two ſaid articles, in the following ſummary remarks.

Firſt, as to common ſalt; the ſervice of which it occaſionally is to certain animals, and even its local merit to the human kind in hot and moiſt countries, are the very reaſons, among others, for my objecting to it in common diet.

Boerhaave, after due examination, allows it to be of no ſort of ſervice to the animal economy, and therefore adviſes againſt the uſing any more than what may be

be juſt required for a reliſh. Here the confeſſing it to be of no ſervice, does not indeed imply its being hurtful under a reſtriction eſpecially of quantity. But while it is confeſſedly unſerviceable, it is then left to ſtand intirely on its merit to the palate, which I dare aver, is rather matter of opinion, or even vice of habit, than authorized by nature. Is there not alſo reaſon to extend this opinion of Boerhaave's yet farther? Is it ſo unreaſonable to think, that this harſh, untranſmutable, unalimentary forcing foſſil, is not of a nature to be only indifferent?

Haller imputes to the "*immoderate*" uſe of it the power of robbing the blood and lymph of their balmy quality, and of rendering the fibres rigeſcent and atrophic. Here the word *immoderate*, ſpecifically confines the objection to the quantity. But if the reader will make a fair uſe of his own reaſon, it can hardly not tell him, that conſider-

conſidering the habit of frequent recurrence to ſalt, in the grain, in meats preſerved by it, and in ſauce, of which the very name deriving from *ſalſa*, ſhows the foundation to be ſalt: it would not be amiſs for him to bethink himſelf, whether it is worth his while to incur the danger of erring in the exceſs, for the ſake of that ſavorineſs his palate finds in it, and by which his palate is in fact corrupted.

But reaſoning upon other principles of phyſic than what I have met with in books, and, perhaps, not for that, intirely the worſe, I take ſalt to be bad in all ages, but eſpecially in the decline of life; tho' I ſhould be far from adviſing any ſudden leaving it off. Nay, I am very well ſatisfied, that with ſalt meat taken temperately, and corrected by vegetables, the diet not otherwiſe too complicated, and

with due exerciſe, it is not at all impoſſible to attain a great age. I only ſay, that having reaſon to think, that the leaſt ſalt only does the leaſt harm, the letting it quite alone, ſeems the preferable part for ſuch as make a greater point of their health than of their palate; and even that will ſoon come to be no ſufferer by ſuch a denial to it. It is incredible how much all the ſenſes, and eſpecially thoſe of taſting and ſmelling gain thereby. The palate reliſhes every thing with a nicer ſenſation, and the odors of flowers are the more fragrant for that ſimplicity of diet, of which the abſtinence from ſalt is an eſſential part.

As to ſugar, that ſaponaceous quality very juſtly aſcribed to it by Boerhaave, in virtue of which it becomes a bond of union between aqueous and oily ſubſtances, is itſelf one of the many reaſons I have for rejecting it. Combined, eſpecially with fat

or oily aliments, it even promotes corpulence, or rather a lax bloated leucophlegmatic habit of body, too often miſtaken for a healthy conſtitution of it. But this appearance of a fattening quality, does not hinder its being extremely prejudicial in all hectic caſes, not to mention many others.

I have ſeen a formal defence of ſugar, by Slare, againſt Willis and Ray, but a defence which only confirmed to me their condemnation of it. The example he adduces of Mr. Mallory, who led an "active, "ſober, temperate life," and who, after cutting a freſh ſet of teeth at paſt fourſcore, lived to about a hundred years old, even though he was a great lover and eater of ſugar, only proves what I am far from denying, that it is poſſible for ſugar, in certain conſtitutions, and with certain circumſtances, not to do a great or perceptible harm. Mr. Mallory died of an apo-

plexy, at which I do not wonder: Dr. Slare, while writing his defence of ſugar, and who made, it ſeems, great uſe of it in his diet, complains of an "incipient "gout;" at that too I do not wonder.

The juſter opinion ſeems to be, that ſugar leſs harſh, leſs eſurine than ſea-ſalt, but more ſubtile, more penetrative, more heating, fouls the ſtomach more, vitiates more intimately every ſecretion, and conſequently depraves, or helps to deprave the whole animal economy. Yet is this childiſh bane, this confeſſedly an article of luxury, erected by habit, by example, and eſpecially by its pleaſingneſs to the taſte, into a neceſſary of life, though under the juſteſt accuſation of diſeaſing and ſhortening it.

How common a practice is it to cram it down the throats of infants already periſhing under the violence of an acid, to which

which that of the ſugar muſt be ſo ſtrong a reinforcement, if there needed any.

My objections however to both the foregoing articles, are founded on a number of reaſons taken from nature herſelf, of which the deduction is at preſent impoſſible to me.

But by means of this enforced omiſſion, I leave myſelf without the leaſt pretention to any authority or power of perſuaſion, the whole of what I advance, reſting on my own opinion, which is leſs than nothing. This omiſſion reduces, in ſhort, what I ſhall here add, rather to an apology than a recommendation.

And here, in this plan of apology, not only common politeneſs, but common juſtice, and even gratitude for a pleaſure received, engage me to include a reſpectful mention of a pamphlet of Dr. Robin-

ſon, upon a ſubject which can only appear trifling to thoſe who do not conſider, that in ſo capital a concern as that of the human health, nothing can be trifling. It was there I, with much ſatisfaction, ſaw a rational confirmation of that practice known among the antient Romans, of a dry breakfaſt; that great and good philoſopher-emperor Marcus Antonius, being particularly mentioned for his cuſtom of eating a hard biſket the moment he was up, and before his levee was open to the croud of waiting courtiers. But the reaſon given for this practice, by the Doctor, from the more copious admixture of the ſaliva, with this kind of aliment, appears to me even ſuperior to that which was aſſigned for it many years before his treatiſe appeared, its being the beſt abſorbent of the night-remains of unconcocted phlegm in the ſtomach. The benefit alſo of it in a catarrhous defluxion, is very ſenſibly accounted for by another ingenious phyſician. As to my preference

of

of the common brown biſket, to what is called captain's biſket, it is purely owing to my apprehending, perhaps falſely, the whiteneſs of the latter to be owing to milk, or to flour finer than requiſite. Then as to the other point of not going to ſleep again after getting it down, any neceſſity of a diſcuſſion of it is ſpared me by the objection being involved with the recommendation of early riſing.

Having now premiſed my juſt confeſſion of deſerving no influence, I may ſafely add, that I deſire none, and that my not having any, cannot give me the leaſt concern on my own account. But I ſhould be groſsly wanting to common humanity, if I did not wiſh it on the foot of that belief, in which, if I am in an error, I am at leaſt perfectly ſincere, of the efficacy of the method above laid down, towards preventing all chronical diſeaſes; unleſs life itſelf

itſelf may be called one, which indeed it will not unlikely rather prolong. As for thoſe, it will find already eſtabliſhed; if it does not cure, it will moſt probably alleviate them. It bids fair to arm the body againſt the ſudden invaſions of acute or inflammatory diſorders, as well as to leſſen its obnoxiouſneſs to colds, or at leaſt the dangers to it from a check of perſpiration. There are alſo few, very few conſtitutions to which I can conceive it not connatural, or if not exactly adapted, at leaſt with proper gradations or allowances, not eaſily adaptable.

To whom can temperance and ſimplicity of diet be hoſtile, or rather to whom can it not be friendly? I know too by my own experience, as well as by the report of others, that there is not one ſingle ſelf-denial recommended in it; which habit, with nature evidently on its ſide, may not familiarize and turn to a pleaſure. And is not

health

health itſelf, on the leaſt reflexion, a great and a ſenſible one?

Certainly, certainly, as to pleaſure, the intemperate are quite upon a wrong ſcent. Few, I preſume, ever underſtood pleaſure better than Epicure, and he placed in in temperance. The intereſts of the ſenſes are but ill conſulted in a high rich diet, which dulls them all, and the intellects eſpecially. Thence the palate furred and depraved out of its natural taſte; the appetite kept down from ever riſing again, by the cloying frequency of preventive ingeſtions; the clouded eye; the paralitic nerves, and the functions of the body robbed of the ſpright'ineſs of health; all its powers for pleaſure hebetated or impaired; and, to crown all, an accumulation of groſs acrid humours, of a morbific pabulum, which at length breaks out in declared diſeaſes, that either bring on ſudden death, or afford cauſe for wiſhing to be

delivered

delivered from thoſe remains of life, which the tortures of a chronical diſtemper render more inſupportable than death itſelf. Even the idea of them makes numbers look on the melancholic ſtroke of an apoplexy as ſomething very deſirable, not conſidering, that if it cuts off pain, it alſo cuts off a number of thoſe years which were their undoubted birth-right, and which their ſelling for the gratification of falſe taſtes of luxury forms, at beſt, but a bubble's bargain.

Yet, and humanity itſelf ſhudders at the thought of it, the ſiſtem of life pregnant with all theſe horrors, theſe tortures, lingering diſeaſes, acute diſtempers, or ſudden death, is actually the preſent ſiſtem. Can it then be denied, that the men of pleaſure are on the juſteſt preſumption, the men of pain? How few conſider what however is ſo demonſtrably juſt, that the greateſt and trueſt pleaſures come from the inſtinctive wants

wants of nature, and not from the artificial ones of luxury, forced up into the importance of human wants by habit, by vanity, or by the folly of opinion influenced by bad example?

How few are there of the rich, or of thoſe enabled by their fortune to purchaſe and nurſe their perdition, that eſcape the contagion of the general ſiſtem? How few can diſhabituate their taſte from the manifold poiſons of the preſent table; after which, ſome doſes of ipecacuanha, not in the Roman gluttonous intention, but in a ſalutary one, would be ſo much better a deſſert, than the preſent deſpicable decorations of it, in a taſte not manly enough for ſchool-boys, and, at beſt, only fit to pleaſe boarding-ſchool-miſſes? How few have the ſpirit or ſenſe to look down with a meritorious contempt on thoſe miſerable ſcenes of ghaſtly merriment; where amidſt noiſe and nonſenſe enough, to make even the

the beſt wine drink worſe than dead ſmall beer, ſuch numbers, of the claſſics of high life too, think it amazingly great, clever, and enviable, over a tartarous and the very worſt wine of France, to enjoy the murder of time, taſte, and themſelves!

Heavenly ſociety! or to be ſerious, need a man be very vain of thinking of it with the contempt it ſo richly deſerves?

How few, in ſhort, have manly enough ſtrength of mind to give their own reaſon fair play for their own life, and ſuffer it to ſtate the account honeſtly between temperance and luxury! when they would aſſuredly find, that the momentary gratification of a lickeriſh palate, is infinitely outweighed by the permanent voluptuouſneſs inſeparable from every function of life in a firm ſtate of health; of the loſs of which if the intemperate are not always inſtantly ſenſible, which is the general ſnare, they

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are not the leſs ſure, ſooner or later, of reaping as they ſhall have ſown. Not an exceſs, not an impropriety remains unaccounted for, or of which they will not proportionably undergo the conſequences before that death they will have in ſome degree prematurated. Forbearance is not a releaſe.

But what detains ſuch multitudes in their mire is chiefly this; they are ſo inſlaved to their preſent feelings, that it is by the diſguſtful ones which they apprehend, and moſt probably may experience, on too ſudden a change from luxurious or high-living to a plain diet, that they judge and are determined; and not by a juſt preſumption of thoſe far more ſatisfactory and more durable ones, which will aſſuredly be part of the reward of their manlineſs and reſolution, when habit no longer an enemy to nature, will have even got their taſte on the ſide of the moſt ſimple and uncompound fare.

Mark whether the peaſant accuſtomed to his plain daily aliments ſavors them leſs, or would leave a meſs of them placed before him, for a ragoo, a biſque, a fricandeau, or the like, which he rather looks on as drugs of "hatefulleſt diſreliſh."—— "Oh that is becauſe he is a peaſant:" will be ſaid. That is granted; but if it is added, that it is becauſe he wants taſte, I ſhould rather, with much ſubmiſſion, imagine that, it is becauſe he has a taſte: while it is they muſt have loſt theirs who deſpiſe his, which is undoubtedly that of nature, from the healthineſs that goes with it. Conſider but the advantages reſulting to the peaſant, principally from the ſimplicity of his fare. Is that ignoble freſhneſs of his complexion, that muſcular vigor, that air of health breathing in his every motion, quite ſo deſpicable as not to be worth the ſacrifices of the joys of the palate from a ragoo, a biſque, a fricandeau or the like; the bad digeſtions from which have

have ſo great a ſhare in producing that right quality-paleneſs, that bloodleſs, green-ſick look, one would think the birth-mark of the people of faſhion, and which is in fact, chiefly the very natural conſequence of their wretched manner of living, or rather of not living? Judge then which is the moſt deſirable taſte, or rather which of the two deſerves to be called taſte; that true taſte of nature which gives to things wholſome the power of pleaſing the palate, or the acquired one of luxury, that cruelly robs thoſe things of that power, only to give it to the moſt pernicious ones.

And from whence has this ſo general a corruption into a taſte for high meats proceeded but from a ſpirit of imitation, for which the ſolidity of the national genius is but the greater reproach? To ſay but the truth, our noble faſhion-leaders have not enough diſdained to copy ſervilely, and unconſequentially a neighbouring nation, we

have ſo much greater a right to deſpiſe; and to copy it in nothing ſo much as in its moſt ridiculous abſurdities. A nation of which the people are ſo ungrateful to nature for thoſe manifold gifts of genius, wit and ſprightlineſs of which ſhe has been ſo laviſh to them; and of which they make no better uſe than to deſert or disfigure her to ſuch a degree, that they have demonſtrably been in a number of points eſpecially of ſocial life, in their too ſucceſsful ridicule of the greateſt ones of it, the fountain of falſe taſte to the reſt of Europe, as well as of ſpiritual and temporal ſlavery to themſelves. And here this laſt melancholic light in which they are ſo juſtly to be viewed, ſuggeſts a ſentiment of compaſſion; a ſentiment for the digreſſive introduction, of which I eaſily beſpeak my pardon from a Britiſh reader, in favor of the humanity of it. Yes! as much our enemy as that nation is, I would wiſh the people of it a happy recovery from their inhu-

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man madneſs, of ſeeking to give chains to other nations while they are ſhamefully dragging their own after them; to ſay nothing of the impudence of a gang of ſlaves preſuming to look free-born men in the face, or to think of taking away that liberty from them, it would be ſo much more for their own intereſt to recover firſt for themſelves. But, in the name of common ſenſe, ought we to take them for our guides? Ought ſuch a people to be our models of taſte in any opinion or in any faſhion? Or do we deſerve, when we ſtoop ſo low, to be any thing better than what in ſuch caſes we always are, vile copies of paultry originals!

But to return to my ſubject. Still it may be ſaid, "Oh, but Nature delights in "variety." It is true ſhe does ſo; infinitely ſo, but never at the expence of ſimplicity, which is equally her paſſion, and which ſhe knows ſo well how to reconcile to it. In diet Nature has no in-

vincible objection to variety; her proteſt is chiefly againſt that which is created by the depravation of ſimplicity. This is ſo exactly true, that till our taſte is become corrupted by example or vitiated by habit, our ſtomach has naturally a repugnance for high-ſeaſoned compounds or made-diſhes. The virtue, however, or power of ſimplicity alone is ſo great, that even to ſome of thoſe kinds of aliment, of which I have recommended the excluſion, ſuch as milk, for example, it will give an innocence, that I have reaſon to think they want when parts of a more mixed diet. Thence it is that inſtances of great longevity in perſons of whoſe daily fare, milky ſubſtances have conſtituted the baſis, eſpecially combined with hardy exerciſe, a good air and a healthy conſtitution, do not invalidate my reaſons for ranking them among the articles totally, or in a great meaſure, to be excluded from this more general ſyſtem.

But we are from the earlineſs of the time of life in which our taſte is corrupted, apt to miſtake an overhumored habit in our palate of hankering after a ſavory variety, for the natural craving of the ſtomach, a miſtake than which, however, nothing is more common nor more prejudicial, in the choice of diet.

Independently then of conſiderations of health; it might reaſonably be recommended to the true voluptuaries to weigh well the following axiom, which I am perſuaded that, generally ſpeaking, their own experience will not fail of confirming to them, that *the ſublime of taſte is to be found in the plaineſt diet.*

An axiom this, ſuſceptible of much further extention, ſince nothing in the world is, perhaps, more demonſtrable nor certainly leſs attended to, than that in every thing the truth of taſte and the ſimplicity of

of nature are inſeparable, and even imply one another; in ſpite of all the preſent prevailing falſe refinements of art, that never allows itſelf the liberty of taking the lead inſtead of obſequiouſly following her, but it falls into ſome impertinence, into ſome abſurdity, or ſome pernicious error. But this return to Nature is too deſirable a revolution in the ideas of the public, for any one to hope it that knows any thing of mankind, or is not an utopian viſionary.

As to the fair ſex, I dare maintain that they eſpecially will find their account in the ſyſtem of life above recommended with due allowance of any proper attemperations, in reſpect to their tender delicacy of conſtitution. To the married ones it will aſſuredly not only increaſe their prolific virtue but make it not their fault if they have not a healthy progeny. It eſpecially reſtores or preſerves ſweetneſs of breath. As paradoxcial too as it may ſound, a very rational

rational account may be given why, in different conſtitutions, the very ſame regimen, ſhould operate different effects. Thus, in ſome, where requiſite, it will produce the grace of plumpneſs and firmneſs of fleſh, while, in others, it will preſerve the ſhape from running into any ungraceful ſuperfluity of corpulence, or if already contracted, it will gradually reduce it, with ſo far from any injury to their conſtitution, that it will be of the higheſt benefit to it. The great virtue of this method being to keep or bring the animal ſyſtem to its natural ſtandard of health or perfection, to ſupply deficiencies or correct exuberancies.

After all, the grand coſmetic is undoubtedly, health. No cochineal, no vermilion, no ceruſe, no greaſe, no ſmear of waſhes can ſupply the place of the inimitable colors of Nature, or can counterfeit her vivid glow. The impoſſibility of ſucceeding in the impoſture, makes the attempt at it

forever

forever ridiculous. Nothing can give a good complexion but good blood; nor nothing good blood, but a good plain diet; ſufficient exerciſe; and the paſſions in due order. This, I readily confeſs, is no ſecret, no noſtrum, and yet, perhaps, is, in this intention, fairly worth all that ever were or will be given for ſuch. On the other hand, what is called high living breeds bad ſecretions, and bad ſecretions that cadaverous paleneſs and diſcoloring which, looking like nature's revenge for the murder of her taſte, reminds one of nothing ſo much as of hoſpitals, diſeaſes and death.

But while I recommend the foregoing inſtitutes, I am not ſo unaware of their thorough unpopularity, of their diſagreeably thwarting ſo many inveterate habits, and of the conſtant unſucceſsfulneſs of all attempts to reſcue mankind from its fatal inſlavement to the falſe blandiſhments of luxury

luxury, to hope for any other than the moſt contemptuous reception of them. Some will, perhaps, deign to throw away ſome miſerable witticiſms upon them, who had better follow them. The honor, indeed, of being abuſed or ridiculed for them, can belong to me only on the foot of its being the uſual treatment of whoever hazards the recommendation of beneficial but unpalatable truths; the light of which inſtead of being a protection, ſerves only for a direction to the ſtrokes of thoſe offended at their glare, and who rather than not declare themſelves enemies to ſuch truths, will be actually enemies to themſelves. It is only then from the candid and humane that I dare beſpeak a fair conſtruction of my intentions and even the forgiveneſs of my errors.

As to making any proſelites, though but ſpeculative, and much leſs yet practical ones, I can have but little reaſon to hope it.

it. The generality of mankind are too bigotted to their prejudices. As for the captives of falſe taſte and habit; I pity them the more, and have the leſs right to blame them for having myſelf been much too long of that number. The worſt I wiſh them, is, that, for their own ſakes, they may not continue tempting ſickneſs and dallying with their deſtruction, that they may conſider, that, though never intirely too late, the earlier they break their chains, the leſs difficult it is to break them, and that in breaking them, not only the triumph from this victory over themſelves is all their own, but the fruit of it too. Let them conſider the little honor they do themſelves in ſuffering a gluttonous ſenſuality to be their maſter; that, in that condition they are every moment growing worſe, and may probably ſooner or later, if not ſuddenly cut off by an acute diſorder or an apoplexy, become a burthen to themſelves and to the earth, on the face of which while they

they do remain, they will be ſpectacles of humiliation to human nature.

But ſhould any one, by great miracle, be tempted to ſet about conquering the tenaciouſneſs of inveterate habits, and in reſpect to his health, to venture on the experiment of a remodel of life by theſe inſtitutes, it would be adviſable for him not to precipitate any thing; nor to undertake it, unleſs by gentle and due degrees, eſpecially in thoſe points where he is ſenſible his repugnance would be the greateſt; or in thoſe in which Nature herſelf proteſts againſt too ſudden a rupture with a confirmed habit. Beſides, he will by taking ſufficient weaning-time, render any innovation much the more tolerable, from the leſſened diſguſt to him ſo natural to encounter in the beginning, when the difficulty is always the greateſt. The contrary practice would oftenеſt be like a vain attempt to drive a

wedge in by the thick end, that would, perhaps, eaſily enough enter at the feather-edge.

It will alſo be neceſſary that that opinion which may have engaged him to begin ſhould be ſo unmovably fixed and ſtrong, as not only to beget in him a reſolute perſeverance in the practice, but alſo to give to that practice the far from uneſſential aid of the force of his imagination, duly authorized by his own reaſon. For ſurely his own reaſon, if ſincerely conſulted, cannot but in the teeth of all the oppoſition of intemperance, repreſent to him that the advantages propoſed to him by ſuch a courſe are at leaſt worth the trouble or pain of the experiment; that they are great enough, in ſhort, to juſtify ſo innocent an one. At the worſt, he needs not fear the having cauſe to repent any thing but the not having begun

begun earlier. Having then no cauſe to laugh at himſelf; as to the ridicule of others, I do not deign to mention it, but as a reaſon the more for confirming him in his reſolution. Let him but examine the laughers, and it is odds, if he does not find them of that poor and common character, which joins to a weakneſs the greater one yet of defending it; people who are not quite inexcuſable for judging of the value of life, by that of their own; their unregretted death being ſure to make no very irreparable chaſm in ſociety, ſince there are always enow of their reſemblers to ſupply the place of them, or rather ſince they can hardly be ſucceeded by any of leſs ſignificance than themſelves.

I am, however, but too ſenſible how difficult, how even impoſſible ſometimes it is to command one's own opinion at all, much leſs

to ſuch a point of ſteddineſs as that here ſuggeſted, eſpecially where the inclination will, it is probable, be ſo oppoſed to the recommended opinion, and that opinion too ſo totally deſtitute as is ſtands, of any authority.

As to the inſtitutes themſelves, you will eaſily obſerve that they are far from incompatible with any variations or modifications that peculiarities of age, ſex, or conſtitution may require, while the general tenor or ſpirit of the principles on which the rules are founded is not materially violated.

It may be ſuperfluous here to precaution againſt any diſtruſt that may ariſe from the ſlowneſs and imperceptibleneſs of any alterations, under the preſcribed management; ſince it is plain that it is calculated to operate no other than a gradual one.

Little

Little by little; but moſt certainly, that fountain of health, the blood, will recover its original purity, the ſecretions their free courſe, the nerves their due tone, the muſcles their conſiſtency, and the taſte its native reliſh for ſweet ſimplicity.

In chronical caſes the incredible folly is to expect inſtantaneous relief. It is the part of medical quixotiſm to attempt ſuch redreſſes of wrongs, or of rank quackery, to promiſe ſuch miracles or inchantments. An impatience for a cure, by engaging people to truſt to the raſh or deluſive aſſurances of ignorant empirics, or deſigning practitioners of phyſic, murders more than war or peſtilence. I make due, I make tender allowance for the natural inſupportableneſs of pain, and the conſequential deſire of the quickeſt relief from it. But in the eye of your own reaſon, for it is to

that I conſtantly appeal as to the only authority you ought to reſpect, are eighteen months, or even two or three years, while you have cauſe to think, or rather while you feel yourſelf mending all the while, too much to reduce a diſeaſe which you have, perhaps, been ten, twenty, thirty or more years contracting; a diſeaſe, by an inveterate habit incorporated and twiſted into the very vitals, and with which every fibre and every particle of the animal ſyſtem is thoroughly impregnated? Can you rationally hope, all of a ſudden, to get rid of ſuch a ſettled domeſtic enemy, unleſs with life itſelf, by raſh endeavours at a violent expulſion? Does not the ſlow but ſafer method of elimination, by a courſe of management counter-active to that which brought on your diſtemper, and by gentle degrees, ſeem more agreeable to the almoſt univerſal courſe of Nature, in operating or ſuffering no changes but with competent

petent time or leiſure for the agency of proper means?

And what means can be more pregnant with relief and ſafety than a well adapted diet? In many, perhaps, in moſt caſes, it will, alone, and without the help of other medicines, itſelf the greateſt, effectuate a cure. Whoever has conſidered the actual ſtate of phyſical practice, muſt, from his own obſervation, be ſenſible that the pretended auxiliaries of pharmacy too often treacherouſly beget a fatal confidence in them, to the excluſion of the more efficacious virtue of diet. And even where a proper diet, is not excluded but where medicines are collaterally given, they not unfrequently fruſtrate or leſſen its benefits, by murderouſly interrupting Nature, by diſturbing or precipitating her courſe, when the excellence of practice would be to leave her to her own efforts and ſtruggles to work

work herſelf clear. A diſpoſition in her than which nothing is more univerſally acknowledged, in theory, nor leſs attended to in the practice.

Perhaps, when ever juſter than the preſent principles of phyſic ſhall come to be eſtabliſhed; there are numberleſs articles in the *materia medica*, of which the ſo pompouſly boaſted qualities will be found juſt as groundleſs, chimerical, and, to ſay no worſe, as impertinent as the attributes of virtues, by Schroder and the like dreamers, to diamonds, rubies, pearls and other gems, in a medicinal intention, nay, even to gold. What ſums did not the opinion of Bezoar coſt before its worthleſſneſs was diſcovered? But the coſt was ſurely the leaſt conſideration: what lives may not have been loſt by truſting to ſuch fooleries? Are they even to this day enough exploded?

Is

Is that advice of Galen's, ſo evidently founded as it is upon common-ſenſe, enough reſpected, of conſidering leſs the energy or effects of medicines on the firſt outward or inward parts, to which they are applied, than ſuch as they may or may not produce on thoſe to which the benefit of them is intended ultimately to reach?

Auſtere ſubſtances, for example, are recommended againſt lax fibres; and fruit, rather acerb than over-ripe (which laſt is certainly not wholſome) towards longevity. But does this expectation of advantage reſt on the nature of things? Is there not ſomething imaginary in that expectation? Is not the inference rather immechanically drawn? Will any impreſſion of that aſtringency from thoſe ſubſtances, or from ſuch fruit, remain to the blood, from whence only the general ſyſtem of the fibres can receive it; remain, I ſay, after the operation

tion upon them of the ſtomach, to which the overcoming that very aſtringency will have only and perniciouſly coſt its digeſtive powers ſo much the more trouble in vain? But even could that impreſſion of aſtringency, by conſent of parts, or ſecondary cauſes, reach the fibres in general, and not prove a mere tranſient conſtriction, which, at the going off, would leave the parts proportionably the worſe, for the violent ſtate it had produced in them; would not that aſtringency itſelf do more harm than good through the unfriendly corrugative harſhneſs of that acid in which it conſiſts, and which it is ſo admirable a virtue in the ſtomach to ſeek to reduce to the balmy mildneſs required by Nature for a healthy ſanguification?

May not this reflection, if not wholly unjuſt, be, with very few reſtrictions, extended to various ingeſtions of aliments or medicines,

medicines, from which reſpectively, under the ſpecious titles of attenuants, detergents, alexeterials, cephalics, cardiacs, &c. certain benefits are propoſed to the blood, however acrid, overheating, coagulative, invincibly heterogeneous and unaſſimilable, nay even detrimentally adulterative they are in their nature to it? How often is the poor patient miſerably tantalized, with the hopes of ſuccours he will never receive from them; but proceeds deluded or deſtroyed in this manner by the diſcordance of words from things, of empty ſounds from effects?

But even as to the articles in the greateſt repute in the whole *Materia Medica*, Valcarengho, Bianchi, and many other phyſicians have expoſed ſuch abuſes of them, common in practice, as would make it no unfair queſtion whether the introduction of certain real or imagined ſpecifics was not rather

a calamity than a ſervice to mankind. Nothing being plainer than that, for once that they may be judiciouſly adminiſtred, they are incomparably oftener extended to caſes in which they are inſignificant, pernicious, and even fatal, and extended through ſome falſe or forced analogy; and this not unfeldom out of compliance with ſome favorable local and temporary prejudice created by ſome cure, in which they poſſibly had no other ſhare than what imagination was pleaſed to allow them, or ſome intereſt was concerned to promote, and ſpread the opinion of their having.

It is well known that Sydenham and Boerhaave, of the laſt of whom, it has been ſaid, how truly I dare not decide, that he conformed to the current practice more than he approved it, had both of them but an indifferent opinion of the ſo much extolled Peruvian bark; nor, perhaps, was

it

it without cauſe that they had that opinion. Probably they ſaw reaſon, in this reſpect, not to be carried away with that ſo common weakneſs, which is a fruitful ſource of human errors, that aſſociation of ideas from which very diſtinct objects are often confounded together, and paſs for implying one another, though for nothing more than for ſome caſual ſimilarity or coincidence. Thus, might not a medicine originally and particularly given in a diſorder, which hardly ever fails of curing of itſelf, and moſt frequently to better effect than when impertinently checked or interrupted, be the cauſe, of ſo currently aſſociating with it an idea of cure, and of paſſing it for a ſpecific? Thus is Nature too often robbed of that honor which men are ſo much more inclined to pay to any thing elſe that has no pretentions at all, than to her who has ſuch great ones. Without, however, denying to the bark ſome merit,

it may be very fairly ſuſpected of having had that merit over-rated and its application over-extended. And as to the pompous circumſtantiated hiſtories of its marvellous ſervice, in many caſes too tedious to enumerate here; they only prove, that when men once take it into their head to eſtabliſh any thing for a cauſe, they have, even to the deception of themſelves as well as of others, the rage of reducing all favorable effects to what they would have to be that cauſe, though, perhaps, it contributed nothing more than a very trifling aid, or oftener yet exiſted even an obſtacle only ſurmounted by other collateral circumſtances, and eſpecially by the beneficent power of Nature.

If a fair catalogue was given of the perſons murdered by the additional tortures of bliſters to that of the diſtemper againſt which they were preſcribed, it would, in all

all probability, far out-number that of the lives ſaved, or much more probably, only imagined to have been ſaved by them.

How many medicines of the infallibility if which it would have been, during their vogue, a kind of medical hereſy to doubt, have not been able to withſtand that admirable property of time, to cancel the impreſſion of a groundleſs opinion, while it for ever confirms the judgments founded in nature? Gaſcoyne's powder, Guiacum, Crude mercury, Tar-water, and how many more of ſuch once famous ſpecifics and panaceys have had their reign! Caſtoreum itſelf, once in ſuch eſteem with the rich and the fair, has loſt much of that its character of a cephalic, which, by no fair reaſoning it could ever deſerve. Not even the ſanction of parliamentary wiſdom could ſave Mrs. Stephens's medicine from the diſcount at which it ſtands at preſent.

Surely the folly of putting one's truſt in the nonſenſical promiſes of wonders from ſuch remedies in preference of a proper diet, eſpecially in chronical caſes, bears ſome affinity to the folly of thoſe bigots that attribute more ſaving merit to pilgrimages, nine day-devotions, and even to ſelf-flagellations, and the like fooleries, than to that one thing needful the reformation of their lives by the lights of true religion, which it would be ſo much more a rational reſolution in them to undertake.

Mean while, it is this juſt ſenſe and ſad experience of the precarioufneſs and uncertainty of the moſt boaſted drugs and pretended remedies, that has given to thoſe moſt truly to be called phyſicians, that noble incredulity in them, which diſtinguiſhes them from the common run of practitioners by rote, and from empirics. Nor, as things go, are the empirics quite deſtitute of rational argument for the ſetting

ting up their own random adminiſtration of their quack-noſtrums, againſt certain preſcriptions, which though authenticated by regular practitioners, ſeem to be as much matter of chance, as the others, ſince, like thoſe they bear on no foundation in the nature of things; having, like thoſe, nothing more on their ſide, than inconcluſive experience, and full as groundleſs opinion. Thus you may ſee in certain books of phyſic, the various diſeaſes that afflict human kind, claſſed in ample form and order, under their reſpective titles, but followed by preſcriptions, containing ſuch a nonſenſical farrago of articles, ſo wild, ſo abſurd, ſo claſhing, ſo impertinent to all intention of cure, as to be fit for nothing but to make a property of mankind, and to thin its ranks. Yet all thoſe preſcriptions are according to art, though not one of them according to nature. Mean while ſuch frequent and dread-

ful miſ-applications of medicines, in the courſe of regular practice, and ſo capital a concern as human life, may well appear the more execrable for that greater air of authority they carry with them, as thoſe public judicial murders committed with all the form and ſolemn mummery of the law, very juſtly provoke more horror than private aſſaſſinations againſt it.

Already through the diſcernment of ſome of our Britiſh phyſicians, ſome of the remains of the ſophiſtication of the arab practice; juleps *, thoſe oftener

* *Julep*, from *Gul-ob*, Rhodoſtagma, or roſe-water. *Sirup* (with ſtrange perverſion of the original meaning) from *Ser-ob*, wine, or head-water, which is not an unexpreſſive name for that liquor in Perſia, and other parts of the Eaſt. Here it may be worth obſerving, that the Arabs, whoſe neceſſities for phyſic, grew with that luxury which is the uſual conſequence and revenge of conqueſt, borrowed moſt of their ſkill in that art from the Greeks whom they had conquered, and whoſe books they pillaged and defaced,

tener poiſons than remedies, under the ſpecious title of Alexipharmics; and even ſirups begin to dwindle out of uſe. The exageration at leaſt, if not the nullity

faced, juſt as they had done their country. Thus their moſt celebrated phyſicians owed almoſt every thing worth owning, to the remains of the Greek-ſchool, which they had adulterated with their own barbariſms, while in ſome points Arabic names gave them the honor of an invention, that did not belong to them.

It is alſo worth obſerving, that Aſclepiades is mentioned as the firſt perſon that ever gave wine in a medicinal intention. And is not our practice forced at laſt to adopt this very preſcription, in lieu of thoſe miſerable juleps that once uſed to make ſuch a figure in bills, and were themſelves but vile adulterations of the ſimple roſe-water given by the Arabs? But leſt the infinitely better ſuccedaneum of pure rich wine ſhould do too much good, behold it often very improperly daſhed with the double poiſon of the acid of ſugar, and the acrid of ſpices, by way of making it grateful to the palate, and giving it a heat friendly to the ſtomach!

of merit of many boaſted medicines, begins to be diſcovered; and ſurely it is in the caſe of wanting phyſic, as in moſt other human concerns of ſome importance to know what you are not to truſt to.

But as faſt as the higher and more philoſophical principles of true phiſic ſhall prevail over the vulgar prejudices in preſent practice, the whole of eſſential medicine will moſt likely ſhrink into a ſmall compaſs. The diſpenſatory of nature will not be a very complicated one, and be only the better for not being ſo. Pharmacy will be beneficially ſimplified, while the imaginary virtues of ſuch a multitude of articles as are only fit to bewilder the practitioner, will be exploded, or reduced to their juſt degree of ſignificance.

As the rote of preſcriptions now runs, the nauſea, or averſion of moſt people for phiſic; or rather, for what is ſo improper-

ly

ly and falſely called phyſic, ſeems a wiſe inſtinct of nature, proteſting againſt what is ſo often matter hoſtile to the human body; for the attack of which itſelf, rather than of the diſeaſes that infeſt it, a juſt uſe of reaſon, will give room to think, that the three kingdoms, animal, vegetable, and mineral, have been induſtriouſly ranſacked for offenſive arms. Nature in ſhort has often but too much reaſon to complain of medicines, that under the maſk of auxiliaries, perfidiouſly join forces with her declared enemies. How often, while languiſhing under the conſequences of a diet heterogeneous to her, is ſhe over-loaded or deſtroyed with matter, if poſſible, even more ſo, under the reſpectable name of phyſic? Thus one ill is only changed for a greater one, and ſometimes both proceed together, ſo that in fact, ſhe has all at once to encounter a bad diet, bad phiſic, and the diſeaſe itſelf. Is it a wonder that ſhe is ſo often overpowered? And even when in

virtue

virtue of her ſalutary energy, ſhe happens to get the better of her enemies, then it is that through that falſe and ſo common miſtake of antecedence for cauſe, *poſt hoc, ergo propter hoc*, ſome vile pretended medicine uſurps the honor of having cured where, at the moſt, its only merit was, that it could not kill.

Tronchin, from Geneva, a phyſician lately ſo much celebrated for ſucceſs in his great practice at Paris, to which he had been originally introduced by his ſkill in inoculation, owed, inconteſtably, that his ſucceſs to the ſimplicity of his method of treatment, conſiſting only of a few plain dietetic injunctions, preceded perhaps by ſome mild medicine, ſome gentle eccoprotic of rhubarb or manna, and that more out of form-ſake, in compliance with the patient's imagination than that even that was eſſentially requiſite. But what was the conſequence? A very natural one.

Nature,

Nature, left to herſelf, with her conſtant philanthropy, did her uſual good office; and the patient, even in very ſerious diſeaſes, wondered at finding himſelf grown well, he could not imagine how, with having had ſo little or no phiſic crammed down his throat.

But when this ſame Tronchin was inadviſedly drawn in, though but ſpeculatively, to depart from this admirable ſimplicity of nature, he paid the forfeit of his complaiſance to the faſhion. For in a treatiſe of his, on a diſtemper that went by the name of the Cholic of Poitou, where he ſinks into the pedantic jargon of his art, in which words are ſo currently given for things, form for ſubſtance, he makes no better a figure than that of one of your common doctors or rank-and-file regulars of the medical profeſſion.

Mean

Mean while the dependence of mankind on thoſe future ſuccours from medicines, notwithſtanding the frequency of their failure, betrays them into that fatal diſregard for ſimplicity of diet, the effect of which would ſo probably be, that they would never need them. And when the caſe of needing them does come into exiſtence, into what abſurdities do not they fall!

Some imagine that there can be certain medicines that will ſo far counterballance the bad effects of thoſe darling habits to which they owe their complaints, and which they have not reſolution enough to renounce, as that they may, while they are taking thoſe medicines, perſevere in thoſe habits with ſafety.

Others, not quite ſo ſenſeleſs, will perhaps indure a temporary reformation of ſuch habits collaterally to their taking medicines,

dicines, in the hopes that their recovery or clearance, will enable them to return to their old hog-troughs of gluttony or ſenſuality, to begin again on a freſh account, and to continue with impunity, at leaſt for ſuch a length of time, as in their eſtimate of things, will be a compenſation for the return they beſpeak of their diſorders, and conſequently of the neceſſity of repeating their recourſe to phiſic; not conſidering how much their conſtitution is the worſe, and the ſprings of life the more worn out, for every paſt diſorder, ſo that no relapſe can take place, but, but with incomparably a greater degree of danger, every time it does take place.

Many have the ſtrange weakneſs of diſtruſting the plainer and more obvious methods of treatment, ſuch as are the inſtinctive ſuggeſtions of nature, abſtinence and quiet, only becauſe they are plain and obvious: nor will any reaſonings on the cauſe

of their diſorders, ſatisfy them ſo much as thoſe that are the moſt abſtruſe and unintelligible. Theſe, in matter of health, do by truth, as is but too commonly done in moſt human doubts, go to ſounding ſome bottomleſs pit for her, where ſhe is not, and paſs her neglectingly by, on the ſurface, where ſhe really is.

There is alſo, in point of phiſic, a madneſs epidemical to the greateſt number of mankind, who forgetting that that tender legiſlator Nature, inforces all her dictates of neceſſaries to health and preſervation of the individual, by that ſo powerful recommendation of pleaſure, or at leaſt of agreeable ſenſations, which makes her authority ſo ſweet, and our obedience a ſervice to ourſelves, have no opinion of the efficacy of any remedies that are not ſovereignly repugnant to nature, loathſome to the taſte, violent and torturous in their operation, or

even

even poiſonous. And this opinion they have the moſt often, when there is not a ſingle good reaſon to be aſſigned for it; nor any but that power to nauſeate, to torture,-or to poiſon, with which they unaccountably connect the idea of benefit or cure. A moſt abſurd fooliſh caſt of imagination this; which is not without ſome analogy to that of thoſe wretchedly weak and gloomy minds, that have no notion of any religion for a ſaving one, that is not replete with threats of eternal damnation, repreſented as unavoidable, or even predeſtinated. In the firſt opinion, men only injure their own conſtitutions; in the other God himſelf, if ſuch a Being could be conceived capable of being injured by ſo groſs and ridiculous an abſurdity as that of men making their maker after their own little dirty image.

But while ſuch numerous objections preſent themſelves againſt the preſent practice in general, of the curative part, among which the precarioufneſs, the uncertainty, the uncontroulableneſs, the inſufficiency of medicines, are points confeſſed and lamented by the moſt able phiſicians, and felt by the greateſt part of mankind; how happy is it for men, if men would but know their own happineſs, that a well adapted dietetic courſe of life, offers them a rational dependence, not only on its prevention of diſeaſes, by guarding and arming their conſtitutions againſt any morbific cauſe, but on its power to cure, or where that may be impoſſible to human means, greatly to alleviate ſuch diſeaſes as ſhall have happened to them, either from a neglected prevention, or from cauſes beyond the power of prevention?

Without,

Without, however, pretending to ſay that all curable diſeaſes can be cured by diet alone; I repeat here my firm belief that by much the greateſt part of them may. And even the difference of diet required for various conſtitutions and diſtempers, or for both together, is much leſs than at the firſt ſound of things may be imagined. In inflammatory caſes the leſſened quantity of animal meats, or even the abſtinence from them, aqueous potions, reſt, are the febrifuge indications of Nature. Otherwiſe, that elementary ſimplicity of food, connatural or nearly connatural to all mankind, out of which the pureſt and moſt balmy blood is generated, is not only the moſt eligible ſtandard of diet in a preventive, but even, in moſt diſorders, in a curative intention, or at leaſt, may be made ſo with ſmall and judicious variations. And this is the ſtile of aliment too, that is ever the moſt grate-

ful to the palate; till the palate ſhall have been vitiated into an objection of inſipidity to all meats but high or ſavory ones. In the view of cure, it is that, not unſeldom, that vulgariſm of "kitchin-"phyſic being the beſt," is one of thoſe oracles of Nature, that deſerves ſo much more attention than ridicule, and of which a very valuable uſe might be made under the regulation of judgment.

In the preſent ſyſtem of life how few are there who conſider that the neceſſity of a frequent recurrence to aliments for the ſuſtenance of life, makes any error either of choice or of quantity, where an error is ſo liable to grow inſenſibly into habit, a point of capital importance! * In diet then there can

* Be is here allowed to dedicate a note to ſo deep a concern as that of victualling our marine eſpecially. Is the economy of proviſions for that claſs of life

can be no ſmall errors. Nor can the preference of ſalutary aliments, and the abſtinence

life ſo worthy of the moſt tender national attention on the moſt eligible foot for health that it might be? Is not the preſent plan of victualment, even at the beſt, and granting that the victuallers do their duty irreproachably, ſtill pregnant with deleterious articles little better than a ſlow poiſon, and with any continuance a certain one? It has been ſaid, with how much exactneſs I do not pretend to warrant, that not more than three years ago, there were, in one year about eight hundred ſeamen loſt by the chance of war, and about twelve thouſand by diſtempers. The books on the navy will, I preſume, ſhew how far this account is or is not exaggerated. Now, making due allowance for collateral cauſes of mortality ſuch as foul air, change of climate, and other incidents, ſtill from the very nature of naval diet, it is impoſſible but that much the greater numbers ſhould periſh by the diet itſelf.

Would then the procuring more innocence to ſhip-proviſions, or the redreſſing, as far as poſſible any point noxious to the health of ſeamen, in general, be an

nence from the noxious, be too ſcrupulouſly nor too reſolutely obſerved.

Nothing, in truth, is more to be dreaded than the force of bad habits, into which men are ſo often betrayed by the impunity of what would be venial lapſes, but for the danger there is in being by that impunity tempted to multiply them into a habit, when they become, if not unconquerable, at leaſt, ſo hard to conquer that any bad reaſon

an object unworthy of the higheſt attention? How uſefully might ſuch a point receive, preparatorily to more authoritative cognizance, its firſt digeſtion in a ſociety the moſt wanted of all ſocieties; a ſociety that from numbers of motives warmly recommending ſuch an inſtitution might become a national bleſſing, nay, more, a bleſſing to mankind, a ſociety, of which the being a member would be infinitely a greater honor than that of being a member of any ſociety now exiſting in the known world; in ſhort a SOCIETY of HUMANITY?

reaſon will ſerve to prevent the attempting it.

Thus too many, when, through diſorders brought upon themſelves by ſuch habits, Nature is once down, will not allow her the fair play that even from a generous enemy might be expected, the being ſuffered to get up again. No. When down, they continue keeping her under, by purſuing the blows by which ſhe had fallen, till at length, ſhe irretrievably loſes all ſtrength and power to riſe. In vain, in her diſtreſſes, has ſhe cried for quarter, in vain ſtruggled, as ſhe never but does ſtruggle to ſave herſelf and him who will have ſo madly deſtroyed her, though to periſh himſelf with her.

Error then in diet being of the moſt dangerous conſequence to health and duration of life, an obſervation of the ſort of aliment

aliment which has procured thoſe bleſſings in any degree of diſtinction, muſt be an eſſential point. Conſult the hiſtory of the longeſt livers, I mean of thoſe who are quoted for having attained remarkable extremes of very old age, and you will always find that their fare was of the leaſt compound or rather of the plaineſt kind. But this is not all. You will find that, generally ſpeaking, health and long life proceeded conſtantly together, while the poſſeſſors of them, without either taking or needing phyſic, retained to the laſt their ſenſes and vital functions, ſo far as compatible with that gradual and unperceptible decay ordained by Nature, and which is at leaſt unimbittered by pain; a life, without diſeaſe, and, at length, a placid death.

If a diet adapted to valetudinarians, ſuch, for example, as Auguſtus Ceſar and Cornaro,

Cornaro, could ſo far protract their lives to a competent length; what advantage might not naturally healthy conſtitutions expect, not, indeed, from quite the ſame diet as theirs, for that would be an error of indiſtinction, but from a diet, in general, purged of all the articles that have a tendency to diſorder the human machine, or from in ſhort, a preventive courſe, founded on the beſt dietetic and gymnaſtic inſtitutions?

¶ It was doubtleſs on theſe two cardinal hinges of health, that the great founder of the Aſclepiadic ſchool, reſted his defiance of diſeaſes and of that premature death they induce. Nor in this defiance needs there in the leaſt be imagined any quack-gaſconnade. It was nothing but, in a fair appeal to his own perſonal example, giving to the reſt of mankind a juſt encouragement

ment to preſume the like exemption, in right of their obſervance of thoſe rules of temperance which he taught, and to which he himſelf lived up.

"But who would live phyſically?"—To this, it may well be anſwered; who would not, that is not to be childiſhly bugbeared by the mere ſound of a word, and dares think, for himſelf, that living phyſically, moſt certainly does not mean taking phyſic, but to live ſo as to be in the leaſt danger of needing to take phyſic, to live, in ſhort, according to Nature, which, at bottom, may be full as well as living at enmity with her; as living according to intemperance her deadly foe? And ſurely the pleaſures of elegant ſimplicity need not ſtrike countenance to thoſe of the moſt refined luxury. Senſations more exquiſite, a mind more alert, more ſprightlineſs, a body more diſpoſed for action,

tion, and more delighting in it, more ſprightlineſs, a clearer command of the imagination to produce or augment pleaſure, powers greater and more laſting, and all theſe the undoubted conſequences of temperance might almoſt tempt one to ſay, that not to live phiſically is the miſery.

It ſhould be obſerved here, that the doctrine of Aſclepiades, does not in the leaſt implead or ſtand in any oppoſition to that of the great and juſtly celebrated Hippocrates. Two ſalutary objects may very well co exiſt without claſhing, and theſe two great men ſeem rather to lend a light to one another. If Hippocrates in his curative treatment of diſeaſes, principally ſhined in the character of reſtorer of health, the Bithinian philoſopher eminently deſerved the ſuperadded one of its conſervator. Nor in a juſt eſtimate of things, needs the preſervation of a good yield pre-

cedency to the remedy of an evil: neither needs the knowledge neceſſary for the one ſervice, in the leaſt exclude the knowledge neceſſary for the other. They rather imply one another, and the union of both, forms the complete merit, in virtue of which, the medical art ſtands upon both its legs. But, alas! as things are in their preſent ſtate, the curative part is extremely lame; and we have nothing of the preventive *, but in lieu of it, that ſiſtem the fitteſt on-

* Inoculation being only a preventive of greater danger in the caſe of a particular diſeaſe, forms no exception here, where diſeaſe in general is meant. Yet, even the inſtance of that preventive, how favorable to the doctrine of preventives! Was merit to be eſtimated rather by the nature of things, than by vulgar opinion, the Britiſh lady who firſt introduced that practice in this nation, by which, in all human probability, ſo many thouſands of lives have been, and

on earth, not only to make life miſerable in every ſenſe, as well as to ſhorten it; but to injure population itſelf, by leſſening the prolific powers of both ſexes, and producing a puny ſickly iſſue.

In the mean while, to none more than to the phiſicians themſelves, is the preſent ſiſtem injurious. They are no more than the reſt of mankind, exempt from being the victims of its malignancy. But then their medical character ſuffers moreover, and frequently ſuffers unjuſtly. Impoſſibilities are expected from them. They are often called, at a moment's warning to attend perſons, of whoſe conſtitutions they have

and will be ſaved, certainly deſerved, and perhaps in a more grateful age than this, would have had a ſtatue preferably to any of the illuſtrious deſtroyers of mankind.

not the leaſt knowledge, but a general preſumptive one of their diſorder, being of that complicated kind which the preſent manner of living muſt neceſſarily create, and muſt perplex none ſo much as the moſt able practitioner, who muſt be the more ſenſible of the difficulty of dealing with any diſeaſe in bodies ſo ill prepared. Too honeſt, too great, in ſhort, as ſuch an one muſt be to promiſe immediateneſs of cure; the mad and fooliſh hope of ſuch an improbability, ſends ſo often the impatient ſick to empirics and boaſting impoſtors, to whom promiſes coſt nothing, but the health and lives of thoſe who truſt them. How many too will not ſo much as hear of any relief that is not compatible with their old courſe of living; or does not, at leaſt, promiſe them a return to thoſe very poiſons by which they contracted their diſorders,

and

and in which their great ſouls place all the worth and joy of life?

On better principles, the phiſicians of the Aſclepiadic ſchool, or rather the phiſicians according to nature, with a ſpirit worthy of a profeſſion ſo friendly to mankind, as the medical undoubtedly is in its original intention, maintained the double character of preſervers and reſtorers of health. They proved themſelves above the inhuman meanneſs of the fear of being rendered leſs neceſſary by the preſervative ſiſtem, in themſelves being the great inſtruments of its eſtabliſhment. Nor probably did even their private intereſt ſuffer by it, as, in truth, it did not deſerve to ſuffer by it. Their ſtudy of nature, and their aſſiduous obſervation of the march and approaches of her enemies, muſt have qualified them for being counſellors or comptrollers of health,

while their candor and humanity muſt have invited the confidence of all wiſe enough to conſult, in time, the ſecurity to themſelves of that treaſure, of which it is ſo extremely fooliſh and common, not to conſider the value till it is loſt.

Thus at the ſame time that they held the place of uſeful guardians of private conſtitutions, they had alſo, in the admirable ſpirit of their doctrine, the honor of being implicitly the conſervators of the public health. Upon this ſo intrinſically noble and rational a footing did they continue at the head of medical practice, till luxury rolling in like a torrent, had irreſiſtibly carried all before it, and involving all in one general ruin, ſwept away at length, common-ſenſe, honor, patriotiſm, liberty, true taſte, temperance, genuine phiſic and health, after which it would be

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ſuperfluous to add happineſs, public and private.

It cannot then be a very inhuman wiſh, though, as the times are, it may be a very fooliſh hope, to ſee men effectually recalled to truer objects; and among others, to the preſervation of their own health, inſeparably, as that implies the increaſe and prolongation of their pleaſure. And of this capital point, every man, whom it ſhall pleaſe, is, in ſome meaſure, the maſter. Every one, capable of reaſon, with a little attention to the aſcertainment of any peculiarity of his conſtitution, either on his own obſervation, or aſſiſted by that of a judicious phiſician, may eſtabliſh what ſmall variations may be requiſite from thoſe rules of temperance, which are of themſelves ſufficient for the generality of mankind.

As wild, then, as ridiculouſly mad as it might be in any human creature, ſo conſtituted as he is, to fancy he could by any means become the adept of immortality in this world; ſo juſt, ſo rational may his promiſe to himſelf be of extending his own life a conſiderable time beyond what he has any reaſon to expect in the preſent general ſiſtem, ſo ſenſeleſs and ſo murderous. Ought ſuch an addition then, which is ſo much in his own power, not to be reſolutely in his inclination? Five, ten, fifteen, twenty, or more years, according to his original ſtamina, or the uſe he may have made of his conſtitution ſhall warrant him, and thoſe years bleſſed with health, or at leaſt where there is ſome native defect, or ſome invincible diſtemper has been precontracted, thoſe years attended with a notable alleviation of pain; ſuch an addition, I ſay, oftneſt at the moſt important

tant ſeaſon of one's life, forms an object ſurely not unworthy his attention, or rather conſtitutes one of his ſweeteſt duties, that of preventing nature's being fruſtrated of ſo precious a gift as length of life endeared by health, or at leaſt to be made tolerable, where abſolute health is no longer reaſonably to be hoped. Would any man, in his ſenſes, renounce his ſhare in ſuch advantages only for the ſake of laying, with leſs pleaſure, a ſure foundation for more pain, for diſeaſes, and death? Or can any one without a ſhameleſs diſregard for truth, or unleſs to the diſhonor of his own taſte, deny that very ſiſtem, the fitteſt to preſerve health, and prolong life, to be alſo the ſiſtem pregnant with pleaſures, even ſenſual pleaſures, infinitely ſuperior to what are to be found in thoſe gratifications and exceſſes that notoriouſly diſeaſe and ſhorten life? With reſpect

for

for example to diet, does not the taſte, before its *papillæ* ſhall have been ſo overloaded, furred, or worn down by the pungency of ſalts, or high ſeaſoning, as, at length, to need their pernicious ſpurs for a foundered ſtomach, prefer that reliſh ſo ſweet in its ſimplicity, ſo inimitable by art, of plain meats, fruits or vegetables, to all the infernal compounds of the French cookery, ſuch as rotten ragoos, or ſoupes like glue, and ſcarce better taſted? Moſt certainly there is not a want ordained by nature, that, beſides it evident ſubſerviency to the preſervation of the individual; that, beſides the reaſonable ſatisfaction of that want, having the ſanction of double-innocence to mind and body, does not moreover afford a pleaſure truly preferable to what can be found in any abuſe to the hurt of both from paſſions or intemperance. In ſhort, pleaſure is the great bounty of Nature, and Reaſon her diſpenſer of it.

A few,

A few, very few inſtances there may poſſibly be produced of ſome votaries to luxury, attaining to what may be called an advanced age; but none of them to ſo great an one as that of which there ſtand examples on the ſide of frugality and ſimplicity of diet. Neither are thoſe inſtances in any number to form any encouraging exception to the general rule in favour of the temperate ſide. Nay! were the hiſtory circumſtantially given of what ſome of them ſuffered before their death, in torturous pains, in loathſome infirmities, in palſied nerves, in extreme caducity, in the failure to them of their judgment and mental faculties; or if, as to others who happily eſcaped all theſe by ſudden death, or the ſtroke of an apoplexy, the preſumptive probability of a life longer for them, by ſome years, under another courſe of management, was to be ſcanned by the rules of reaſon; even thoſe inſtances might not perhaps

perhaps be included among the weakeſt arguments in behalf of temperance.

But if there are, who, on the credit of a few idle, unexamined or unatteſted ſtories, can hold it to be a moot point, or mere matter of declamatory argument, which of the two, temperance or luxury afford the juſteſt hopes of health and longevity, it is a doubt of which one would hardly envy them the wiſdom, or even entertain any great hope to reaſon them out of it. Monteſquieu very juſtly obſerves, that when it is required of you to enter on the proof of any thing extremely plain, you are ſure not to convince. The ſolution of this paradox, he has not, indeed, added, perhaps, for its being ſo obvious. For who does not know that on ſuch occaſions, the will is incomparably oftener in fault than the underſtanding, which is belied to cover the ſhame of the will? So that the underſtanding

underſtanding cannot be convinced only becauſe it is ſo already; juſt as a man in health cannot be cured of a ſickneſs which he has not. Nor is it at all impoſſible for the underſtanding to make itſelf believe that it is not convinced, as a man by dint of feigning himſelf ſick, may come at laſt to imagine himſelf not well. A man's prevaricating or not being ſincere with himſelf is no rarity. But where the blindneſs to a ſelf-evident truth, is actually real and unaffected; owing, as that muſt be, to downright weakneſs of intellects, over-born by ſtrong paſſions, or ſtrong prejudices, that poor wretched vanity ſo congenial to ſuch a head, will hardly ever ſuffer the owner to have the honor of confeſſing an error, though it were but to himſelf.

On the other hand, the rational or the ſenſible, even while they are under the dominion of a paſſion, to which their want of

reſolution, or the chains of habit, too ſtrong to break, continue them inſlaved, or will not ſuffer them to ſhake off the yoke, are not, however, ſo weak or ſo unjuſt, as, in theory, at leaſt, not to acquieſce in the preference due to that ſide they are ſo unhappily for themſelves under a force not to chuſe for the government of their practical life.

Yet are theſe characters, ſtrictly ſpeaking leſs, perhaps, to be pitied than thoſe trivial ones with which ſociety ſwarms; characters you meet with at every turn and every where, in high as in low life, on the throne as well as in the cottage, and in courts as commonly to the full as behind a counter. Theſe are they that in the innocence of their perfect incapacity of judging for themſelves, neither dare think nor live originally, but muſt take up their

ſyſtem

ſyſtem of life as of opinion, in general, upon truſt and ready made for them, from others, and often thoſe others too, in like manner dependent upon others, and ſo on in link of chain, ending, moſt probably at ſome fool or knave. To ſuch the being in the wrong is hardly a reproach, as their being in the right is no merit; their ſenſe of things, being entirely matter of chance, governed by partial circumſtances, and eſpecially, by what their circle of connections happens to be, ſenſible or fooliſh, virtuous or vitious. What they are, they are paſſively and in conformity to thoſe with whom their minds are in keeping, and through whom they may be ſaid to live, move, and have their civil being. Theſe are they that on being candidly deſired, in any judgment, to make uſe of their own reaſon, think it very cunning to ſuſpect deſign, or, as to any opinion of conſe-

quence, are ſo far from taking it kindly to be left to themſelves, that they are rather frightened like children left alone in the dark, or; like them feel round them for their go-cart or leading ſtrings. And indeed, their childhood never ceaſes: their underſtanding never can ſtand alone; and the growth of it is forever ſtunted. But what is the moſt to be pitied in theſe little ſubaltern characters is their ſilly rage of defending an unexamined opinion as if it was actually their own property: And this they do ſtill innocently in the perfect ignorance of how they came by it, whether begged, borrowed or ſtoln. They take prejudice to be judgment. Among theſe, thoſe truths eſpecially which are the moſt ſerviceable to themſelves, if they ſhould happen to thwart any of their infuſed notions of things, or their ſecond-hand ideas are ſure to make enemies and no converts.

But

But to do theſe people juſtice, underſtandings even much ſuperior to theirs are but too often ſeen not contagion-proof againſt the epidemical follies of the times. The impetuous whirl of nonſenſe ſucks them irreſiſtibly in along with the lighter trifles. In religion, in politics, in every matter of human concern, men are commonly more determined by the cuſtom, practice, and opinions round them than by the nature of things. In points of ſmall importance ſuch a conformity is even preferable to a cinic captiouſneſs, or to a ſingularity liable to the ſuſpicion of affectation. But where the arbitrary ſway of faſhion extends to any thing ſo ſerious, for example, as health, (not to touch here on other points foreign to my ſubject) can a man of ſenſe make too great haſte out of a ſilly faſhion riden mob? He will be ridi-

culed or abuſed for it. So much the better. He will not only with more juſtice to himſelf, but with more humanity, give it his pity rather than the countenance of his example. Otherwiſe, when his own feelings ſhall, in the hours of pain and ſickneſs, require at his hands, his health, loſt by the taking of daily poiſon, or deſtroyed by the current ſyſtem of life, it will be but a wretched, unreceivable excuſe he will have to make to himſelf, that he complied with the common practice. Has ſuch an one any right to laugh at the poor Hottentot who when attacked, on the guts and garbage, which compoſe at once the ornaments of his legs and proviſion for his belly, pleads, exactly in the ſame ſpirit, and with, perhaps, as much reaſon to the full, in the nature of things, "the cuſtom of his "country?" Can any cuſtoms be worſe, in many points, than ours? As things

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ſtand at preſent, to go no farther, what with the two arts of cookery and of phyſic, a man has hardly a chance for his life. In ſhort, diſeaſes and premature death are ſo demonſtrably the conſequence of the preſent ſyſtem in general, that not to incur them would be, indeed, the miracle. Yet is not Nature impleadable for them: they are intirely out of the courſe ſhe has appointed. No law, for example, is more plainly promulgated, than that of our letting the ſtomach take the lead of our palate, and not our palate of our ſtomach, on pain, to the contrary not only of the worſt of evils to our health, but what one would think ſhould merit ſome conſideration, on pain of a diminution of true pleaſure, even in the very act of aiming, in falſity of taſte, at a greater one.

I come

I come now to thoſe who ſeek to cover that weakneſs of theirs in yielding, againſt their better ſenſe of things, to the torrent of ſeduction into luxury, and eſpecially in not reſiſting a pitiful ſenſuality of the palate, by affecting to deſpiſe old age, as ſomething not worth the ſacrifices exacted from them to the attainment of it. But, in the firſt place, what are the ſacrifices required of them? None but what themſelves muſt, on the leaſt reflection, allow to be no ſacrifices at all, ſince it is not fair to call that a ſacrifice of pleaſure, which is ſure to produce a much greater and more laſting one than what ſhall have been relinquiſhed for it. Then, as to what is ſaid of the contempt being affected; is it natural to believe them in earneſt in their profeſſion of it? It looks more like one of thoſe abſurd airs, thoſe pitiful reſources to which human vanity is ſo often driven for ſhelter. But if they

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are in earneſt, they groſsly deceive themſelves, nor perceive that at the bottom of their falſe bravade, lurks a kind of incredibly fooliſh and ſecret hope that that may poſſibly not happen to themſelves, of the happening of which to others, with the ſame cauſe for its happening, they would lay the odds of millions to one.

So unconſequential, ſo much more weak than wicked is commonly man! So cruelly do his preſent feelings tyrannize over him, governing him by dividing him againſt himſelf, by arming his own underſtanding againſt his underſtanding, and almoſt always giving the victory to the worſt ſide; that untriumphable victory of a man over his reaſon to his own perdition; a victory which the paſſions themſelves that carry it ſhould regret; ſince nothing but the moſt groſs vulgar error can make them take reaſon to be their adverſary. The ſame

Nature

Nature that gave man his paſſions, not one of which but anſwers very valuable ends, gave him alſo for the promotion of thoſe ends, and the avoidance of pernicious exceſſes, reaſon; not ſurely as an enemy to any of the paſſions, but in quality of moderator of them all, the trueſt and beſt friend to them all.

But to return to thoſe who in a preſent unfeelingneſs of future conſequences, affect to defy diſeaſes and death, or at leaſt to hold them cheap in compariſon of the ſublime joys of actual intemperance, let us liquidate the truth of theſe pretentions by the teſt of general experience. Whenever that fatal period which their ſo wiſely and, above all, ſo taſtefully preferred ſyſtem will have haſtened, comes to ſtare them inevitably in the face, it is not, I fancy, commonly found that theſe are they who are the moſt willing to embrace it, who with the leaſt reluctancy quit their hold of life, or who

who the leaſt regret that treaſure they will, in all the folly of improvidence, have riotouſly laviſhed away. Then it is that they feel it's value and feel it too late. Then it is that they hug the little that is left them of departing life, as even a ſpendthrift will do his laſt ſhilling, at the neceſſity of letting it go, though he may have before ſquandered away the largeſt ſums without meaſure, or attention. What would they now not give for thoſe years of which their invincible intemperance will have defrauded them; while with the ſhame of having drawn leſs help from their reaſon than brutes from their inſtinct, they will after having lived the bubbles of falſe pleaſure, die its victims, violently cut off from their richeſt inheritance of Nature, health and length of days; their vital taper having been rather flared away or extinguiſhed than fairly burnt out?

On

On the other hand, that ſort of old age which is, generally ſpeaking, the conſequence and reward of temperance, is a bleſſing that the good deſerve, and the wiſe may deſire for very valuable purpoſes, and upon motives very different from timid or from ſelfiſh ones. The beauty of it is that the vital flame burns clear to the laſt. And ſure there is nothing that has more injuſtice done it by common opinion than this ſeaſon of life for want of juſt diſtinctions being made between the healthy and the valetudinarians of it. Moroſeneſs paſſes currently for a characteriſtic by Nature eſſentially appropriate to old age. This is, however, ſo falſe, ſo very falſe, that in thoſe in whom ill-nature is not a conſtitutional vice, acrimony or fretfulneſs is, generally ſpeaking, the effect and ſymptom of diſeaſes, and is itſelf a great one, nothing hardly contributing more to the ſhortening human-life; whereas ſweetneſs of temper and chearfulneſs of mind

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are indiſpenſably neceſſary to the prolongation of it. The real truth is, that old age is far from affording ſo bleak and ſo chearleſs a proſpect as it is vulgarly painted. Much of that accuſation of it, for inſenſibility, is falſe, or only true, with reſpect to thoſe whoſe decay of the mental faculties ſympathizing with the corporeal organs, is not in the courſe of Nature, but produced by ſome accident, or much the oftenest, by a miſuſe of the conſtitution, whence ſuch frequent ſpectacles occur of a miſerable, effete, infirm, loathſome old age: ſpectacles that ſhock humanity, and what is worſe, ſhock it without exiſting ſalutary warnings to it. But in the caſe of a natural courſe of decay of the body, in which the unperiſhable nature of the mind rather diſplays itſelf, than not, there are no tranſitions that are violent; they are even imperceptible. And if, as age advances, it

brings with it an indifference for many things that uſed before more ſtrongly to affect, it is not ſo much that the common ſenſory or mirror of the human mind receives duller or fainter impreſſions of images, as that it receives juſter ones from its being itſelf grown more true and leſs warped by the fire of the paſſions, and fewer ones from its power of rejecting objects it is now grown too difficult or too nice to admit. The kind of play-things that pleaſed the child, have not a right to pleaſe the adult; nor the play-things of the adult, thoſe in years. Exhauſted novelty, the exerciſe of that ſpirit of obſervation, without which the minority of the underſtanding never ceaſes; a diſcovery, by experience, of the vanity and worthleſſneſs of many things once ſeen with other eyes or in other lights, a diſcovery which is itſelf

no

no deſpicable pleaſure, (happy! when not too dearly purchaſed,) make it that the aged who reject what they had in their youth being known to admire, and what the young wonder they can ever ceaſe admiring, ſeem the leſs capable of feeling, while, in fact, it is not ſo much that their ſenſes are impaired, as that their judgment is improved. Their perception in ſome reſpects, is ſo far from being dulled or accuſable of ſtupidity and confuſion, that the very contrary is true, being now more clear and leſs clouded by the fumes of the groſſer paſſions reduced to order by the daily prevailing power of reaſon. Now it is, that ſurely by not an unwiſe, or rather by a tender diſpoſition of nature, the abated fierceneſs of an inſtinctive appetite, her gift towards her favorite end, the procreation of iſſue, gives place to that parental care of it, which can hardly be ſaid to be

without its pleaſures. As to the merely ſenſual delights, the unaptitude for them having gradually come on, hinders the privation of them from cauſing pain or regret. Want of power, is want of deſire. And this is a loſs to which the mind is ſoon ſo familiarized, as to conſider it in ſo juſt a light, as not even to reckon it a loſs. A few ridiculous exceptions, where inclination ſurvives ability, rather prove the folly of not giving up ſuch pretentions in time, than any unhappineſs in the being obliged to give them up. It is then that a not unvoluptuous calm ſucceeds to the ſtorms of certain paſſions. With health, there are pleaſures for all ages. The human heart is itſelf an inexhauſtible mine of them. Can he, in whoſe power benevolence is, and in whoſe power is it not that deſerves to live, can he complain of the want of agreeable ſenſations? Or if he happily

pily has it in his power to exerciſe that benevolence, ought he to complain of wanting even the moſt exquiſitely delicious ones? Moſt aſſuredly, there needs be no waſte-time in life. Can ever the love of God, of univerſal ſociety, of country, of family, of friends, be ſuppoſed of ſo cold a nature, as, with reaſon, not to be capable of warming the breaſt of man in any age, or of ſo little extenſiveneſs as not to fill the heart, or, in ſhort, not ſo much their own reward, as not to be worth living for? Add to all this, the exalted prerogative of cultivation and progreſſive improvement, of which the human mind is with ſuch infinite pleaſure ſuſceptible to the laſt moments of a healthy life, ſo as thereby to be enabled, even in them, to preſent the intellectual ſphere more enlarged, though with a milder light, like that of the ſolar orb juſt-juſt a-ſetting.

But whatever may be the comparative value of old age, it is not for me to enter on a fuller diſcuſſion of it here. Suffice it for me to ſay, that the attainment of that age did not appear to me a point that, rationally ſpeaking, deſerved to be of ſuch indifference to mankind, as to require any apology for the intention in offering an opinion imagined to be conducive thereto. It is then ſolely on that good intention, that to the candid public, I dare found the apology intended by this appendix; and which, conſidering the need of it, could not be too long an one, for that inſufficiency of mine, of which never having once loſt ſight myſelf, I neither deſerve nor wiſh that any one elſe ſhould.

But while I conſidered that, beſides the perfect liberty every one ſurely is at to reject or treat the inſtitutes above laid down, with

with all the ſcorn and contempt he pleaſes, it was not in nature for the tenor of them to hurt the human health, that even all the errors ſuppoſable in them, and I readily grant in this capital concern, there can be no ſmall ones, ſtill bear no proportion to thoſe ſtaring ones in the preſent mad, or rather fooliſh career of perdition for both health and life; while I conſidered, I ſay, that the circumſtance of but one ſingle human creature, even though he were an enemy, benefiting by the trial of them, only ſo much as myſelf on experience have done, would largely over-pay me for my trouble, or even for the ridicule of me, I did not think myſelf free to refuſe to myſelf the publication of them: eſpecially in my firm conviction, that whoever, from a practical obſervance of them, does not expect things out of all reaſon, a ſudden operation like that of a charm, or miracles, in

in ſhort, will be ſure not to be diſappointed.

It would indeed be impudence in me to ſay, that I may be deceived, as if the poſſibility of that could be a doubt; but it is nothing but religiouſly truth for me to repeat here, that I ſincerely believe I am not deceived, in my opinion of the method, I have ventured to recommend, founded as it is, ſo much more on the ſtudy of nature, than on that of opinion. I ſincerely then believe, that, with infinitely ſuperior pleaſure on its ſide, it will help to ſpin out the thread of life, if not to the utmoſt extent aſſigned it by its original ſtamina, at leaſt to the length of ſeveral years beyond the time to be expected from the preſent courſe of miſmanagement of health. I am perſuaded too, that it will in a great meaſure reſtore a conſtitution not irretrievably deſperate:

perate: and where that is the caſe, at leaſt bring mitigation of pain and prolong life, where it is no longer in nature for any thing to work an abſolute cure.

It has, demonſtrably by reaſon, and without quackery, ſo much of univerſal profitableneſs in it to health, as with ſmall variations, to be adaptable to both ſexes, and to all conſtitutions, ages, and climates. It will undoubtedly render the body leſs obnoxious to diſagreeable ſenſations or ill conſequences from either exceſs of cold or heat. As indeed it will fortify it in general againſt the dangers and miſchief of any morbific cauſe whatever; it will conſequently rid you of any juſt fears; for example, of the gout, rheumatiſm, ſtone; of hemiplegias, palſeys, or the dreadful ſtroke of an apoplexy,

which

which at any age, even in the moſt advanced one, is at beſt but a violent and ſudden death, and implies a conſtitution of the ſtamina, deſigned for longer life: a death, which if there are any that can admire, let them conſider whether at any time of life, the being ſhot through the head, or ſtrangled, is an eligible way of going out of it; to ſay nothing of the unpreparedneſs for the accident, or the criticalneſs of the ſeaſon at which it may befal one. In a preventive light, then this ſiſtem of economy of health here preſented, will very preſumably keep you free from the tortures of diſeaſes, or ſpare you the languors of a ſick bed; thus, enabling you, ſince life is doubtleſs for very wiſe reaſons, conſtitutionally finite, to live while living is good; to live as one

may

may ſay, all the days of your life, until the arrival in fulneſs of time of that bleſſed euthanaſia of old age, which to the eternal praiſe of the Creator of man, is beyond all doubt, the originally intended and ſo deſirable a period of the human exiſtence in this world, when death is ultimately a neceſſity and no pain, the benefit and not the injury of Nature.

FINIS.